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POETRY.

For the Churchman.

LET OUT THY SOUL.

A LENT LAY.

I.

Let out thy soul, and pray
Not for thy home alone!
Away—in prayer, away,
Make all the world thine own!
Let out thy soul in prayer;
Oh, let thy spirit grow!
God gives thee sun and air;
Let the full blossom blow!

II.

There! dost thou not perceive
Thy spirit swell within,
And something high receive
That is not born of sin?
Oh—paltry is the soul
That only self can heed!
Sail outward—from the shoal!
And beurgeon, from the seed.

III.

Moth and the rust consume
The spangled folds of pride;
Dry-rot doth eat the bloom,
And gnaw the wealth we hide:
The spirit's selfish care,
Doth die away the same;
But give it air—free air,
And how the soul can flame!

IV.

Yestreen I did not know
How largely I could live;
But Faith hath made me grow,
To more than Earth can give.
Joy! for a heart released
From littleness and pride;
Fast is the Spirit's feast,
And Lent the soul's high-tide.

V.

When for the Church I prayed
As this dear Lent began,
My thoughts, I am afraid,
Within small limits ran.
By Ember-week I learned
How large that prayer might be,
And then, in soul, I burned
That all might pray with me.

VI.

Plead for the victims all
Of heresy and sect;
And bow thy knees like Paul,
For all the Lord's Elect!
Pray for the Church—I mean
For Shem and Japhet pray;
And churches, long unseen,
In isles, and far away!

VII.

Oh pray that all who err
May thus be gathered in;
The Moslem worshipper,
And all the sects of sin!
For all who love in heart,
But have not found the way,
Pray—and thy tears will start!
'Twas so the Lord did pray.

VIII.

Now, when the hordes of Rome
Are up against the Lord,
All churches are our home,
And Prayer our mighty sword!
The saints' communion—one,
One Lord—one Faith—one birth,
Oh Pray to God the Son,
For all his Church on Earth. C.

THE SUCCESSION OF PROTESTANT BISHOPS ASSERTED; OR, THE REGULARITY OF THE ORDINATIONS OF THE CHURCH OF ENGLAND JUSTIFIED.

CHAP. X.

That there was no necessity to produce registers in Queen Elizabeth's time.

There is nothing which our adversaries of Rome, and Mr. Ward, insist more upon, than the silence of our controversial writers, in the beginning of Queen Elizabeth's reign, with respect to these registers; and consequently they argue from hence, that there were then no such registers in being.

But it appears that they were under no necessity, from any thing their adversaries then said, to produce such evidences for the regularity of their ordinations: because the controversy then turned upon this, that they had no succession of doctrine, and that they were not confirmed by the pope. They did not mean that they wanted all consecration, but that they had no lawful consecration, and in consequence of that, they had none in this limited sense.

Mr. Harding is the man whom I shall single out to prove this, not only because he is one whom Mr. Ward refers to, but also because he is very large upon this head; what others say are only short hints, from which nothing can be concluded.

This man, in his verbose way, tells bishop Jewel, in answer to his "Apology," where Jewel says, that a minister ought to be lawfully called. "Ye say," saith Harding, "that the minister ought to be lawfully called, and duly ordered to be preferred to that office of the Church of God. Whatsoever you mean by your minister, and by that office, this are we assured of, that in this your new church, bishops, priests, deacons, sub-deacons, or any other inferior orders, ye have none."

Bishop Jewel, over against these last words in the margin, writes thus: "Untruth. For it is known we have them." Meaning bishops, priests and deacons.

Again, Mr. Harding proceeds: "Ye have abandoned the external sacrifice and priesthood of the New Testament, and have not in your sect consecrated bishops. And therefore being without priests made with laying on of hands, as Scripture requires all Holy Orders being given by bishops only, how can you say that any among you can lawfully minister, or that ye have any lawful ministers at all?"

Against this bishop Jewel in the margin writes thus: "Untruth. For we have neither abandoned the priesthood, nor the sacrifice that Christ appointed."

Mr. Harding again proceeds, and directs his discourse particularly to bishop Jewel.

"How many bishops of Salisbury can you reckon who preceded you, as well in doctrine as in outward fitting, in that chair? How many can you tell us of, that being your predecessors in order before you, were of your opinion, and taught the faithful people of that diocese the doctrine that you teach? Did bishop Capon teach your doctrine? Did Shaxton? Did Campegius? Did bishop Audley? Briefly, did ever any bishop of that see, before you, teach your doctrine? It is most certain that they did not."

This passage Mr. Ward entirely omits, because he knew this was not to his purpose.—For this shows that the controversy then was about a succession of doctrine. You see Mr. Ward can pick and choose, but you shall have more signal instances of it presently.

"But to go from your succession, and to come to your vocation. Who hath called you? Who hath laid hands upon you? Be you a priest, or be you not? If you be, who gave you orders? (Jewel here in the margin, 'even he that gave Mr. Harding orders in the time of King Edward.') The institution of a priest was never yet but in the power of a bishop.—Bishops have always, after the apostles' time, according to the ecclesiastical canons, been consecrated by three other bishops, with the consent of the metropolitan, and confirmation of the bishop of Rome.

"This being true, it remaineth, Mr. Jewel, you tell us, whether your vocation be ordinary or extraordinary. If ordinary, show us the letters of your orders. At least, show us that you have received power to do the office you presume to exercise, by due order of laying on of hands and consecration; but order and consecration you have not."

To this last, Mr. Jewel in the margin answers: "A manifest untruth. For we have both order and consecration."

You see here, that the main hinge upon which Mr. Harding's argument turns, is the want of the confirmation from Rome. When he speaks of consecrations, not one word of an ordination at the Nag's Head. But hear what bishop Jewel himself says to all this:

"Here hath Mr. Harding taken more pains than ordinary. He thought if he could by any color make the world believe, we have neither bishops, nor priests, nor deacons, this day in the Church of England, he might the more easily claim the whole right unto himself.

"Where you say, Mr. Harding, that according to the ecclesiastical canons, even from the apostles' time, bishops have evermore been consecrated by three bishops, with the confirmation of the bishop of Rome, as if without him no man might be allowed to be a bishop—ye should not unadvisedly report so manifest an untruth. For I beseech you, where be these ecclesiastical canons? Who devised them?—Who made them? Who gave the pope that singular privilege, that no bishop should be admitted in the world but only by him? I remember your canonists have said: 'Papa solo verbo potest sacere Episcopum.' The pope may make a bishop only by his word, without any farther consecration. And Abbot Panormitane moveth a doubt, whether the pope, by the fulness of his power, may deprive all the bishops in the whole world at one time. But this they say that care not greatly what they say."

To this, Mr. Harding answers after the ancient and modern popish manner, viz., nothing to the purpose: "That among the canons of the apostles this is the first: 'Episcopus a duobus aut tribus Episcopis ordinatur;' yet can you ask, where be these ecclesiastical canons? Who devised them? Who made them?"

To this bishop Jewel answers: "You forget yourself, Mr. Harding, very much; this is not the question; you are demanded one thing, and answer another. We deny not the consecration of three bishops. We deny not the confirmation of the metropolitane. We ourselves are so consecrated and so confirmed.—The matter that lieth between us is this: 'Whether through the whole Church of Christ no man may be allowed for a bishop, without the confirmation of the pope?' Thereto I say, where be your ecclesiastical canons? Who devised them? Who made them? If you have them, show them forth hardly, they will further your cause. If ye have none at all, why should you thus vaunt yourself of empty story? Why should you talk so vainly of your ecclesiastical canons, so old, so ancient, so long continued in the Catholic Church, from the apostles' time, until this day."

You see here the question then debated, was not the consecration at the Nag's Head, but the confirmation of the bishop of Rome? Bishop Jewel proceeds:

"Whereas it pleaseth you to call for my letters of orders, and to demand of me, as by some authority, 'Whether I be a priest or no? What hands were laid on me; and by what order I was made?' I answer you, I am a priest, made long since, by the same order and ordinance, and I think also by the same man, and same hands, that you, Mr. Harding, were made priest by, in the late time of that most virtuous Prince, King Edward VI. Therefore ye cannot well doubt of my priesthood, without like doubting of your own.

"Further, as if you were my metropolitane, ye demand of me, 'Whether I be a bishop or no?' I answer you, I am a bishop, and that by the free accustomed canonical election of the whole chapter of Salisbury, assembled solemnly together for that purpose; of which company you, Mr. Harding, were then one, and, as I was informed, being there present in your own person, among your brethren, gave free and open consent unto the election. If you deny this, take heed least your own breath blow not against you.

"As for the impertinent Tales of Ischyras and Zacchæus, they touch us nothing, they were none of ours, we know them not. Our bishops are made in form, and order, as they have been ever by free election of the chapter, by consecration of the archbishop, and other three bishops, and by the admission of the Prince. And in this sort, not long since, the pope himself was admitted. And as Platina saith, without the emperor's letters patents, the pope was no pope, as hereafter it shall be showed more at large.

"To be short, we succeed the bishops that have been before our days; we are elected, consecrated, confirmed, and admitted, as they were. If they were deceived in any thing, we succeed them in place, but not in error. They were our predecessors, but not the rulers and standards of our faith. Or rather, to set apart all comparison of persons, the doctrine of Christ this day, Mr. Harding, succeedeth your doctrine, as the day succeedeth the night, as the light succeedeth the darkness, and as the truth succeedeth error."

I have here given you a view of this controversy as it stood in the days of Queen Elizabeth; whereby it appears, that they then only denied our consecrations in general terms, and the medium whereby they then pretend to prove these general assertions was the want of the confirmation of the bishops of Rome, which they pretended, at that time, to be essential to ordination. This point, bishop Jewel is very large in opposing, as well as another, of the want of succession in the same doctrine. As to the rest, I have given you his answers, which you see are only general, that he was consecrated by three bishops, as the apostolical canon directs, nor was he under any necessity to produce records at that time of day; for the consecrations were fresh in the memory of all men, and particularly in that of his antagonist Mr. Harding, whom it appears was one of the chapter of Salisbury, at the time of his election. So that to produce records against such a man, who was acquainted with the whole transaction, would be impertinent: therefore Jewel (who well knew where the stress of their arguments lay, and upon which they depended) goes on immediately to prove that the pope had no lawful authority here, nor any where else, but in his own district or diocese, and consequently, that our ordinations are valid and good, though they were performed without the pope's authority. This is the true state of the case, as it will appear to any body that will be at the trouble to consult the controversy at large in Jewel's works.

From hence therefore I am sure, that the impartial reader will conclude, as well as I, that Mr. Ward's argument drawn from the silence of our writers, with respect to these records, is equally inconclusive with the rest; for it appears they were under no manner of necessity to produce these, as a testimony of the validity of their consecrations at that time.

But on the contrary he must conclude, the silence of the popish writers of that age with respect to the Nag's Head fable, is a certain sign that there was no such thing ever acted; otherwise, there is no doubt to be made, but they would have made use of it to cast a blemish upon the reformation; and therefore as this story is false, these records must be reputed the registers of the true consecrations.

From the Irish Ecclesiastical Journal.

ON THE OXFORD MOVEMENT.

To the Editor.

Sir,—The sight of Mr. Sewell's letter in the Ecclesiastical Journal of November last, has induced me, with the hope of furthering the good work of reconciliation, to request permission to offer a word of explanation on a point connected with the theological or ecclesiastical movement of which Oxford has been the centre, which has given rise to much misunderstanding. I allude to the notion which has gone abroad, of there being, or having been, some secret association, combination, or conspiracy, among the original promoters of that movement, to alter the doctrine or discipline of the Church of England, from that which is exhibited in her authorized formularies. I believe the notion took its rise chiefly from an expression in one of the letters in "Froude's Remains," vol. i. p. 377, where, writing to one of his friends, he observes, "Do you know, I partly fear that you, and ——, and ——, are going to back out of the conspiracy, and leave me and —— to our fate;" at least, I find this passage referred to by the Margaret Professor, as the ground for imputing to the parties in question the design above named. As I am myself the individual last referred to by Mr. Froude, as likely, in his opinion, to continue steadfast with him in "the conspiracy," even if deserted by others; I may perhaps be allowed as a competent witness to speak of the origin, nature and extent of the same. This, therefore, I proceed to state, and if there is any body of men likely to receive that statement favorably, I venture to think it is the body of the Irish clergy, when they shall be informed that that combination and conspiracy had its rise in sympathy for their deep affliction, when, in 1833, their loyal obedience to the British Crown, their faithful testimony to the truth, and their patient endurance of murderous persecution, were requited by the ministers of the day with that wanton act of sacrilege, which produced an outcry of shame from some, even of their bitterest enemies: I mean the destruction of the ten bishoprics.* This monstrous act had the effect of awakening some who till then had slumbered in the secure and easy confidence that the Church had nothing to fear from the State, into whatever hands the management of the latter might fall; and it set those whose attention had long been painfully alive to the difficulties and dangers of the time, upon considering whether some combined effort might not or could not be made, with the hope, if possible, even at that late hour, to arrest that fatal measure, or at any rate, to offer resistance to further outrage upon the Church on either side of the channel; and, whether the resistance might or might not be successful in arresting the evil, yet at all events, to leave on record a witness of the evil, and a protest against it. With this view three of the parties alluded to in the passage of Froude's letter, given above, (Mr. Froude, another, and myself,) met at the house of a common friend,† now no more, in July of that year, to talk over matters, and consider what could be done. And it being very clear, that the support which such a measure as the Irish Church Bill had received in both Houses of Parliament, was to be attributed to ignorance of the constitution, and nature of the Church; ignorance of its existence as a society distinct from the State, and ignorance of the Divine commission and authority of government which its chief pastors had received, we came to the conclusion, that the first and most necessary step to be taken for the defence and preservation of the Church was, to revive in men's minds a practical recognition of the truth set forth in the preface to the ordination service. On the breaking up of our meeting, Mr. Froude and —— returned to Oxford, from whence, after they had consulted with the two others alluded to in the extract cited above, I heard from them both, to the effect, that it was agreed we should at once make a united effort, both by ourselves and as many as we could by private or public appeal induce to exert themselves, in behalf of these *two points*: namely, first, the firm and practical maintenance of the doctrine of the Apostolical Succession, so grievously outraged by the Irish Church Act. Secondly, the preservation in its integrity of the Christian doctrine in our Prayer-books, with a view to avert the Socinian leaven with which we had reason to fear it would be tainted, by the parliamentary alteration of it, which at that time was openly talked of. These formed the whole and sole basis of the agreement for united exertions then entered into by the five individuals of whom Mr. Froude speaks. Nor was any extension of the objects either agreed to, or proposed, at any subsequent period.

Appeal was forthwith extensively made to the members of the Church for their support of these two objects. And one of the first results of "the conspiracy" was, the clerical address to the Archbishop of Canterbury, signed by (I think) about 7,000 of the clergy; and another was, the lay declaration of attachment to the Church, signed by not less than 800,000 heads of families. From which two events we may date the commencement of the turn of the tide, which had threatened to overthrow our Church and our religion.

Now, that it may not be supposed that this explanation is an after-thought, or that I have in any way misrepresented the state of the case, I subjoin an extract from the letter which I received from Mr. Froude after his return to Oxford from the meeting of which I have spoken, and also the statements of two others of "the conspirators" on the same subject.

Extract from Mr. Froude's Letter.

"Oriel College, Aug. 14, 1833.

"*My Dear* ——,—The impression left on my mind by my visit to Rose was, on the whole, a gloomy one; i. e., that in the present state of the country we have very poor materials to work upon; and that the only thing to be done is, to direct all our efforts towards the dissemination of better principles.

"Since I have been back at Oxford, Keble has been here, and he, ——, and Newman, have come to an agreement, that the points which ought to be put forward by us are the following:

"I. The doctrine of apostolic succession as a rule of practice; i. e.

"(1.) That the participation of the body and blood of Christ is essential to the maintenance of Christian life and hope in each individual.

"(2.) That it is conveyed to individual Christians *only* by the hands of the successors of the apostles and their delegates.

"(3.) That the successors of the apostles are those who are descended in a direct line from them by the imposition of hands; and that the delegates of these are the respective presbyters whom each has commissioned.

"II. That it is sinful voluntarily to allow the interference of persons or bodies, not members of the Church, in matters spiritual.

"III. That it is desirable to make the Church more popular, as far as is consistent with the maintenance of its apostolical character.

"Newman and —— *add*, but Keble *demurs*.

"IV. We protest against all efforts directed to the subversion of existing institutions, or to the separation of Church and State.

"V. We think it a duty steadily to contemplate and provide for the contingency of such a separation.

"Keble demurs to these, because he thinks the union of Church and State, as it is now understood, actually sinful. In the next we all agree.

"VI. We hold it to be the duty of every clergyman to stir up his brother clergy to the consideration of these and similar subjects, and if possible to induce them to do the same."

Having expressed to my friends, my concurrence in the objection, under the existing aspect of the times, to any such pledge as that implied in the fourth section, considering, that unless the course then pursued and threatened by the State were altered, we had no alternative between separation and apostacy; I received from one of them the following statement, dated Oxford, August 23, 1833.

"With respect to your observations, it seems to me that Froude has made a mistake in sending you some articles which, on further discussion, we thought it better not to introduce. The two principles of the society would be—a firm maintenance of the apostolical succession, and a resolution to preserve the integrity of Christian doctrine in our Prayer-book, that is, not to allow it to be watered down to Socinianism.

"Such would be simply the principles of the society."

From another of them (Mr. Newman) I received the following matured account, (drawn up by Mr. Keble,) dated, Oxford, September 6, 1833.

"Considering, 1. That the only way of salvation is the partaking of the body and blood of our sacrificed Redeemer.

"2. That the mean expressly authorized by Him for that purpose is the holy sacrament of His supper.

"3. That the security, by Him no less expressly authorized, for the continuance and due application of that sacrament, is the apostolical commission of the bishops, and under them the presbyters of the Church.

"4. That under the present circumstances of the Church in England, there is peculiar danger of these matters being slighted and practically disavowed, and of numbers of Christians being left or tempted to precarious and unauthorized ways of communion, which must terminate often in virtual apostacy.

"We desire to pledge ourselves one to another, reserving our canonical obedience, as follows:

"1. To be on the watch for all opportunities of inculcating on all committed to our charge, a due sense of the inestimable privilege of communion with our Lord through the successors of the apostles; and of leading them to the resolution to transmit it, by His blessing, unimpaired to their children.

"2. To provide and circulate books and tracts which may tend to familiarize the imaginations of men to the idea of an apostolical commission, to represent to them the feelings and principles resulting from that doctrine in the purest and earliest Churches, and especially to point out its fruits as exemplified in the practice of the primitive Christians; their communion with each other, however widely separated, and their resolute sufferings for the truth's sake.

"3. To do what lies in us towards reviving among Churchmen the practice of daily common prayer, and more frequent participation of the Lord's Supper. And whereas there seems great danger at present of attempts at unauthorized and inconsiderate innovation, as in other matters so especially in the service of our Church, we pledge ourselves:

"4. To resist any attempt that may be made to alter the liturgy on insufficient authority; i. e., without the exercise of the free and deliberate judgment of the Church on the alterations proposed.

"5. It will also be one of our objects to place within the reach of all men sound and true accounts of those points in our discipline and worship, which may appear from time to time most likely to be misunderstood or undervalued, and to suggest such measures as may promise to be most successful in preserving them."

And thus, Sir, without the slightest reserve, have I given to the inspection of my Irish brethren all the communications which I received on the principles to be aimed at by the united effort, which, at that season of peril and alarm, it was agreed to make, in defence of our Master's house, and of the principles of truth and order on which it is founded; and when the whole affair is calmly weighed, it will amount to no more than this, namely, a stirring up of ourselves and others to an active and faithful discharge of duties, which, by our very calling as members, and by our office as ministers of the Church, were already binding upon us. It is but right to add, that Dr. Pusey, who has been held in general estimation as responsible for the whole affair, had nothing to do with the first promotion of the undertaking.

With respect to the exceptions taken against many of the publications which from various quarters were circulated, with the design of aiding the attempt above named; let any man consider how extremely difficult, if not impossible, it would be for the most practised hands, in the calmest times, and with the utmost deliberation, to produce a series of papers free from real or supposed grounds of censure; and then he will cease to wonder that publications put forth in times of the greatest excitement, by hands for the most part unpractised, and under the influence of the strongest apprehension of real danger, should contain many things, which either as to matter, or manner, or both, might have been better otherwise. When I offered objections to some of the things which appeared, I received the following answer, which, under the emergency of the case, satisfied me, and will, I think, satisfy any dispassionate person who considers the subject in relation to that emergency. It is dated Oxford, July 20, 1834.

"As to the tracts, every one has his own taste. You object to some things, another to others. If we altered to please every one, the effect would be spoiled. They were not intended as symbols *è cathedrâ*, but as the expressions of *individual* minds; and individuals, feeling strongly, while, on the one hand, they are incidentally faulty in mode or language, are still peculiarly effective. No great work was done by a system; whereas systems rise out of individual exertions. Luther was an individual. The very faults of an individual excite attention; he loses, but his cause (if good, and he powerful-minded) gains; this is the way of things, we promote truth by a self-sacrifice. There are many things in ——'s tract —— which I could have wished said otherwise, for one reason or other; but the whole was to my mind admirable, most persuasive, and striking."

In short, if those publications served the purpose of a rallying cry to the friends of the Church,* if they have availed, directly or indirectly, to satisfy men, that the Church in these kingdoms is not a creature of the state, professing merely a negation of certain errors, to be changed or modified to suit the spirit of the age; but that it is a divinely constituted society, with a divinely commissioned government, having fixed and heaven-descended principles, which being founded on immutable truth, can endure neither mutilation nor compromise, but must be defended and abided by in time, by those who would secure in Christ the reward of eternity; and in defence of which, if need be, all suffering must be undergone. If I say, those publications have at all availed, and in proportion as they have availed, under God, to impress this view of sacred things on men's minds, and so to secure to those who come after us, unimpaired, those blessings which have been transmitted to us, they have answered the object of those who promoted the undertaking; who will count so great a blessing cheaply purchased at the cost of the temporary misrepresentation, obloquy, and reproach, which it has been their lot to bear in the prosecution of this good design.

In conclusion, I should request permission to offer one word in respect of a publication, "Froude's Remains," which, more than any other, appears to have been the occasion of the alarm and misrepresentation which has spread respecting the designs of the promoters of the movement which had its rise at Oxford; and without expressing an opinion, as I am not called upon to do, either as to the prudence or otherwise of the publication, or as to the soundness or unsoundness of many of the views expressed in it, I would request all, whether they approve or disapprove of the publishing it, whether they admire or condemn the theological opinions contained in it, to bear this in mind; namely, that those volumes contain the expression of the workings of a young and ardent mind, seeking after truth with a singleness of purpose, and a noble disregard of all sublunary and temporary consequences, rarely to be met with; doing that which most men are blamed for not doing, that is to say, refusing to take things for granted to be true, because they were told him, but striving to weigh all things in the balances of the sanctuary, and prepared to embrace truth wherever he should find it, at any and whatever cost.

That fervent zeal and highminded enthusiasm which shone from his eagle eye, and formed the charm of his conversation, and has left so deep an impression of affection to his memory in the minds of all who had the privilege of his friendship, while they prompted him to a noble course of great exertion, at the same time led him frequently to express himself, as is apparent from his letters, hastily, upon imperfect information, and without due consideration of all the bearings of the point before him. But he was open to conviction, and ever ready to embrace that modification or alteration of any view he might previously have entertained, which, after due examination, he was persuaded approached nearer to the truth.—This is plain from the letters published in his "Remains," which show what great modifications of the view in which at first he had regarded the Church of Rome, he had been led, upon more accurate information, to adopt.—And this process was going on until it pleased God to take him in the midst of his labors: for in the very last letter which it was my privilege to receive from him, dated Barbadoes, September 9, 1834, after having set forth in his earnest, zealous way his view of certain points of theology, in which he thought I needed correction, he concluded with these words: "And now I have done with my criticisms; if you think them very wild, and have time to tell me so, it will be a great satisfaction to me, for I feel as if thinking by myself had set my wits rambling." In that same letter he expressed his opinion on the relative position of the Church of England, in respect to Rome and other religious communities; which seems to me worthy of record.

"If I was to assign my reason for belonging to the Church of England, in preference to any other religious community, it would be simply this, that she has retained an apostolical clergy, and enacts no sinful terms of communion; whereas on the one hand, the Romanists, though retaining an apostolical clergy, do exact sinful terms of communion; and on the other, no other religious community has retained such a clergy."

Moreover, let my deceased friend be tried by the publications for which alone he is responsible, I mean those which he had himself prepared and committed to the press, and from which his deliberate convictions are to be ascertained; and though many may find reason to differ in opinion with him, they will, I think, find nothing to reprove. If his friends had confined themselves to the two last volumes, they would, according to my judgment, have done better justice to his memory, and better served the cause, in the defence of which his life was consumed. But they acted, I doubt not, under the conviction expressed by one of them, in the extract I have given above; namely, that "individuals feeling strongly, while on the one hand they are incidentally faulty in mode and language, are still peculiarly effective," that "the very faults of an individual excite attention, he loses, but his cause (if good and he powerful-minded) gains; this is the way of things, we promote truth by a self-sacrifice;" and believing that both the matter and *manner exhibited in* the frank and unreserved communications of their deceased friend, were calculated to startle men from the apparent lethargy as to ecclesiastical principles, which seemed at that time so extensive, and to lead them to inquire and examine on points which, though, according to our view, essential and fundamental in the Christian system, seemed likely to be passed by and set aside as things unworthy of notice, they were willing for the sake of obtaining this inquiry and examination, which is all they asked, to hazard not only the censure and suspicion, which would inevitably fall to their share, but what was of far higher value in their sight, the temporary misunderstanding of their deceased friend's character, and the posthumous reproach which (they could not but have foreseen) would be the (almost) necessary consequence of the course which they adopted; being sure that when they should meet him hereafter in the land of spirits, he who while living was willing to sacrifice all for the sake of truth, would frankly forgive them for having hazarded for a time his reputation among mortals, if by so doing, they had hope the better to promote those interests which are immortal.

I am, Sir, your obedient servant,

Arthur Perceval,
Formerly of Oriel, now of All Souls' College, Oxford.

P. S.—To prevent misunderstanding, I think it right to add, with respect to the "Tracts for the Times," that I am myself answerable for three of the early Numbers, 23, 35, and 36, and for these only. My opinion as to some of the later ones will be found in the British Magazine for May, 1839.

* See upon this subject, Mr. Keble's sermon at the Oxford Assizes in July, 1833, entitled "National Apostacy Considered."

† Rev. H. J. Rose, then Rector of Hadleigh, in Suffolk.

* See on this point the Preface to the 2d volume of "Tracts for the Times."

COMMUNICATIONS.

For the Churchman.

"THOUGHTS IN PAST YEARS—BY THE AUTHOR OF THE CATHEDRAL."

The pieces in this volume have been written, as the author informs us in his preface, "rather to give vent to the passing feelings of his own mind, than with any idea of publication," and are thus presented unconnected and entire—each as an isolated thought—engrossed for the time with its own peculiar association. Though we cannot but admit that poetry is an element of mind, and thus a part of its creation, yet there is around us so much of that diffusive atmospheric expansion, and it has become so much the plaything of fashion, that the sarcasm of the Athenian philosopher when condemning the degeneracy of modern music, may apply equally to modern poetry: "Why then do you instruct your pupil in so pernicious an art?"—Why," replied he laughing, "it employs those whose idleness might be dangerous." A reason that admits, from its very position, that there is a strength in reserve that might be *better* employed. Our children are taught rhyme with language, their little prayers are lisped in metre, and their very morals totter on poetic feet. Thus a graft is given to their sensibilities, that often overshadows the original bias of the mind. Poetry is no longer left to wrestle with its thought and rest on its own hardihood for strength in the conflict. Artificial excitements are thrust upon it, (as the mind advances,) from the impulsive tendency of our literature;—and prodigal amid its affluence, it revels in the Belles Lettres wealth of our language, before it has learned the true economy of mind, or ascertained the value of a single thought.

It is delightful to turn from its perverted sympathies, and pause on a volume so rich in poetic beauty, and so heavenly in its aspirations, as the one before us. Religion and poetry are indissolubly connected; they can alike be traced to that yearning of the soul, for something higher than its material existence; they look alike from their prison bars on the vast horizon

that is spread around them, and forget their chain in the wide magnificence of vision—and trembling,

"While feeling held the room
Of holiness."

They beautifully mingle when the soul, conscious of its dependence, thus exclaims:

"Make me thine own,
And take me; of myself I am afraid,
Oh, take me from myself; oh, take away
Whate'er of self is in me! and I pray,
Give me on what my spirit may be stayed!
And that I know full well is but thyself alone."

Again our author has betrayed the union in his own mind as he fervently exclaims:

Let wild creeds come and go—
Beneath the weight of that ne'er dying now,
Beneath the weight of that o'erwhelming throe
On naught but one in Godhead infinite,
And infinite in might,
Can deathless being lay its fever'd brow.
Go count the diamond drops that fill Night's urn:
Those mighty multitudes, which from her cells
Come forth, are lamps which round the palace burn,
Where the Eternal dwells.

The 'Fragment on the death of Eve,' and indeed, the whole volume, is replete with similar beauty. As a whole, these 'pieces' may want intonation, the relief of common-place thoughts, to lift the opposite by contrast; but here the author is the sufferer, and not the reader.

Poetry often exists in a mind wholly ignorant of its conception, if not born into language. As we have before admitted, it is an element of mind, and yet it may be passive.—Rhythm is the colloquial power, not the feeling; and whatever complexion our thoughts assume, whether the brilliant coloring of fancy, or the darker shades of logical distinctions, it is the same stream, only diversified by the scenery of circumstances. Whenever there is a concentration of mind, upon a given point, and thoughts converge into conclusion, there is poetry; and thus it may be allowed the same latitude of definition, that Foster has assigned to the epithet "Romantic." As an *uncultivated* feeling, we find it moving over the whole circle of society—breathing from the pulpit in its lofty eloquence, sparkling in oratory, and diffusing itself amid the visionary pursuits of business, pleasure, politics, and literature; as a *cultivated* feeling, its beauty, like the Minerva of Phidias, is summed up in a small space, and yet it is perfection; we find it concentrating within its own focus the scattered associations of life, gathering all into its own laboratory, separating the affinities of thought, feeling, and diction, and thus by a kind of mental alchymy, forming a new creation from the whole. Byron illustrated it, when he reduced powerful emotion to "life curdled in an hour;" and Coleridge, with a power of mind that embraced the whole science of thought, has compressed an entire creed within five lines, the result of laborious investigation; and hours of tedious reading, touched by an ordinary incident, is at once presented.

An Æolian harp breathes its fitful music to his ear—his mind cannot receive it, and wander amid its daily care, forgetful of the impulse; he pauses, meditates, thoughts rush over him, and touching the key-note of Religion he thus soliloquizes:—

"And what if all this animated nature
Be but organic harps diversely framed,
That tremble into thought, as o'er them sweeps
Plastic and vast one intellectual breeze,
At once the soul of each, and GOD of all."

But his feelings are yet unsatisfied; there is in his soul a deep undertone with which such reasoning cannot be reconciled. It is the voice of Omnipotence in its *distinctiveness* to which he cannot chime; he is forced to fold humility around him, and thus acknowledge the sophistry:—

"These strappings of the unregenerate mind!
Bubbles, that glitter as they rise and fall,
On vain Philosophy's aye bubbling spring;
Nor never guiltless, may I speak of him
The INCOMPREHENSIBLE."

Such is cultivated Poetry, a result drawn from unswerving application, and severe discipline of the talent. Painting and Sculpture, those sister arts, require the study of the best masters, and entire submission of the mind to the rules of its appropriate school; and shall Poetry, that higher emanation of soul, be trifled with as an ordinary gift, or given to the world like the Elgin marbles, in broken beauty, or that beauty basely connected with inferior art? Cicero thought voluntary exile but a trifling sacrifice, for that accumulation of knowledge, that as a sceptre wielded the destinies of Rome; and in later days Schiller devoted years to study and discipline before he allowed his mind to luxuriate in its favorite occupation. To be a Poet, therefore, is the work of years; life must have travelled *far* before it reach the height which Pollock assigns to one of the most gifted, from which,

"He called the elements his kindred,
Younger brothers, and scarce deemed as equal."

Yet such discipline does not require the poet to abstract himself from the ordinary routine of life or society. Mind must yield itself to the varied influences that cross it, and yet preserve its own *peculiar tone*. When confined to a few pet sensibilities, it invariably degenerates into sentimentalism, (that dying fragrance of thought, arising from mental decomposition,) and yields its energies to a morbid influence which nothing but the traverse of a wider field can restore to its pristine strength.

Few therefore can become Poets, for few have the docility necessary to the character; but there is another way in which Poetry may be made conducive to happiness, if not to fame: it may confine itself to those domestic duties so closely allied to female character; it may mingle with the charities of life, and lift the ordinary to the glowing and the beautiful; it may move with religion over the scenes of daily life, refining and controlling its emotions, and lifting them to its high and holy standard. Occupation cannot degrade it, for it has its just appreciation; nor misfortune depress it, for it rises above calamity; and embracing the whole circle of social affection and duty, it may thus be infused into our whole being, and become an unfailing spring of happiness. Religion, indeed, gives to poetry its own gentleness and dignity, lifting the sensibilities 'from nature to nature's GOD;' and looking at his works, the heart is ever ready to exclaim:

"Oh the one life within us and around,
Which meets all motion, and becomes its soul;
A light in sound, a sound like power in light,
Rhythm in thought, and joyance every where;
Methinks it should have been impossible
Not to love all things, in a world so fill'd;
Where the breeze warbles, and the mute still air
Is music slumbering on her instrument."

W.

For the Churchman.

BUNHILL-FIELDS BURIAL GROUND.

THE GRAVE OF BUNYAN.

I seem
As if my thoughts on pilgrimage were gone
Down the far vista of thy pleasant dream,
Whose varied scenes with vivid wonders teem.
Slough of Despond! Thy terrors strike mine eye;
Over the Wicket Gate I see the gleam
Of Shining Light; and catch the mountain high,
Of difficult ascent, the Pilgrim's faith to try.
Bernard Barton.

There are some authors whose writings seem like household memories, so completely have they identified themselves with our earliest recollections and associations. The first books we read in infancy, like the simple notes of some chance minstrel, will frequently cling and entwine themselves about the memory in an unaccountable manner; and although the strain may have been rude or homely, its heart-touching pathos or melody still lingers around us until life's final close.

In this way has Bunyan's "Pilgrim's Progress" held a place in our remembrance, and we considered ourselves in duty bound to make a pilgrimage to the final resting place of the "prince of allegorists in prose," as Dr. Southey calls him, or the "Spencer of the people," according to the estimate of D'Israeli.

To acquaint the reader then without further preamble or introduction with our journey to the grave of the Elstow dreamer, is our present purpose.

I had wandered, one warm autumnal day, up and down that venerable part of London known and designated by the significant appellation of the "*City.*" This is a portion or division of the great metropolis, holding itself aloof, separate and distinct, in territorial rights, privileges, and dignities, from the more modern neighborhood west of Temple Bar. The singular observance of many local customs and habits peculiar to this section of London, appears to the stranger at first sight like an anomaly, until he has acquainted himself a little with the ancient civic chronology of this redoubtable city. He will then find much to surprise and interest him in her chronicles, extending back some fifteen years before the birth of CHRIST, when we are informed by antiquarians and historians, that London Stone, a fragment he may perchance but furtively have glanced at, in his rambles, was first placed in Cannon-street by the Romans. Antiquities and sites of curious buildings, or well preserved records of ancient customs, abound in this venerable region of unadulterated British domination of yore. Full of unconnected reflections upon these subjects, I lingered a moment in Shaft Alley, in my way to Leadenhall street, to muse upon the origin of its name. It is derived from a shaft or maypole which was kept in a pent-house in this alley. On every May-day until the year 1517 it was set up in the middle of Leadenhall-street, and the young of both sexes held their annual festival around its tapering and flower-decked shaft. This custom was denounced as idolatrous, in a sermon preached at St. Paul's Cross, during the reign of Edward VI., by the curate of St. Catherine Cree Church, and the inhabitants of London on that very Sunday afternoon demolished the unfortunate may-pole, and it has never held up its head again to this day. To detain the reader with every object or reflection that interested or amused me during this ramble is not my intention, but there are two pieces of antiquity I wish him casually to glance at with me. The first, is the once superb residence of the Austin Friars, which I came upon rather suddenly, in turning a narrow passage leading from Winchester-street. The antique windows and stone buttresses stand nearly in the same fashion as when Humphrey Bohun, Earl of Hereford, re-edified them in 1351. Here are interred many persons of rank, together with several barons who fell in the battle of Barnet; and warrior and prelate, monk and layman, have long since mingled their ashes together. Leaving Austin Friars, we did not halt until we arrived at Bishopgate street, when a few steps brought us into Crosby square. Here is Crosby-house, built by Sir John Crosby, sheriff. It is considered the only perfect specimen of domestic architecture of the fifteenth century, remaining in London. This building escaped the great fire which swept away vast numbers of interesting relics belonging to previous centuries, and London still can boast the possession of one of the finest remnants of her old civic palaces. Crosby-house was erected soon after the year 1466, and its chief celebrity is derived from its having been the residence of the Duke of Gloucester, afterwards Richard III. Here this arch dissembler and murderer was wont to hold secret councils with his partisans, and plot measures and devise plans to gain an ascendency, and finally usurp the crown of England. There was something indescribably interesting to me in wandering about this ancient mansion, and recalling the forms of Gloster, Catesby, and Buckingham; turning over in my mind their varied schemes, and reflecting upon their common termination—the end of their ambitious plottings and consultations—sudden death!

As I loitered here, I insensibly found myself falling back as it were into remote history, and the lustrous sunlight which stole quietly in at the ancient windows seemed to remind me of many a past tale, as it fell upon the oaken wainscoting, or penetrated into the chesnut ceiling; divided into compartments and decorated with ornamented pendants, revealing some dilapidated remnant of old English architecture.

Leaving this curious piece of by-gone and departed grandeur, I pursued my way through devious venerable-looking streets in my route to Bunhill-fields, which I reached after a time, the variety of curious objects on the road frequently causing me to loiter by the way side. The streets of London are no ordinary spectacle at any time to the stranger, and he finds himself detained, interested, or amused, almost at every step he takes through her thronged avenues.

After some chance perils, and a few antiquarian wanderings, but which we forbear recounting to the reader, we arrived at Bunhill-fields; an ancient site according to remote authority, but like many other renowned places it has been subject to controversy and dispute by old writers. Most of these annalists have left their readers about as wise with regard to the origin of its name as they found them. Maitland affirms it was called Bon, or Good-hill. Others suppose it to have derived its appellation from its early use as a cemetery, and therefore called Bone-hill; whilst some believe it to have been celebrated in days of yore as an archery ground for the Finsbury archers. During the great plague in 1665, it was consecrated as one of the numerous receptacles for the dead, the church-yards in those fearful times not being large enough for the purpose of interment. Subsequently, it has been used as a burial-place for persons of various religious denominations, a lease having been granted to Mr. Tindal for that object. A low wall and iron railing encloses the entrance with a gate to admit the visitor at all times.

This cemetery has nothing pleasing or attractive about it, neither funereal yew nor creeping vine. It is entirely bare of sepulchral embellishment. A lane or avenue leads down the centre, and on each side are plain-looking headstones," yet beneath them lie many celebrated men. In this grave-yard, Richard the son of Oliver Cromwell is buried, and Dr. Isaac Watts, Dr. Price, Hugh Worthington, Burder, author of "Village Sermons," and others eminent for piety and learning among the dissenters. But no "storied urn" or "animated bust" arrests our attention, and no tree or shrub flings its graceful screen or mantle about their sepulchres. Even the grass here is not green or verdant to the eye: the place has no look about it but burial and death! No fragrant eglantine casts its sweet perfume upon the autumnal air, and no blooming rose vies with clematis or forget-me-not in shedding a smile over this final sleeping place—this gloomy path of death!

Ah! how dark
Thy long-extended realms, and rueful wastes!
Where nought but silence reigns, and night, dark night."

On your left hand, as you pass down, you observe an ancient, black-looking monument of an oblong form, and upon it you discern and read this epitaph:—

MR. JOHN BUNYAN,
Author of the Pilgrim's Progress.
Ob. 12 Aug. 1688.
Æ. 60.

And as you leisurely peruse this simple inscription, the beams of the sun seem brighter—the unpolished yet fervid genius of John Bunyan bursts forth—the pilgrim's holy lamp appears to irradiate his antique sepulchre—and humble as that sepulchre appears compared with his wide-spread fame, you feel as if you were standing over the ashes of no ordinary man.

And indeed you are meditating above the dust of no every-day man, or author. Bunyan was one of those ardent spirits belonging to the mass of the people who rise in every age, and in spite of obstacles or difficulties assert the inherent or dormant claim to faculties endowed or given them by God himself for the benefit or instruction of mankind. Whilst multitudes of learned men or fashionable poets, who wrote during his life and times, have passed away into oblivion or partial forgetfulness, Bunyan lives in glorious immortality in his "Pilgrim's Progress," to instruct, edify and enlighten multitudes at the present day—learned and illiterate. "This wonderful work," observes Coleridge, "is one of the few books which may be read over repeatedly at different times, and each time with a new and a different pleasure. I read it once as a theologian—and let me assure you, that there is great theological acumen in the work—once with devotional feelings—and once as a poet."

Bunyan's remains having been buried here, has caused this spot to be regarded with no small degree of reverence. The last wish of many persons to slumber in this hallowed ground after death, and lie near the author whose book perhaps was instrumental in directing their thoughts towards the *Celestial City*, whose glorious entrance, in the words of Bunyan, is peopled "with trumpeters and pipers, with singers and players upon stringed instruments," to welcome in the pilgrim "at the Beautiful Gate of the City!" is indicative of the pervading, serious feelings of many religious minds. Little did John Bunyan dream—glorious dreamer and "prince of allegorists" as he was—little did he dream or imagine so "despised a name" and perishing mould of clay, would occasion numbers anxiously to desire a sepulchre near the lowly dust of the Pilgrim.

D.

(*To be continued.*)

For the Churchman.

Mr. Editor,—I trust that I am not a whit behind yourself in being a dear lover of fair play on the floor of religious controversy. But my nerves have been a good deal disturbed of late by discovering in not a few of the religious journals something that looks very like a shrewd artifice, cunningly employed, as it would seem, for the alarming of tender Churchmen, and the horrifying of our neighbors the Protestant dissenters, on a matter which most of us learned with our ecclesiastical A, B, Cs, and had always thought to have been a truth "as old as the hills."

Let me explain myself a little, only premising that if I "err in judgment," you will give me the benefit of your judicious correction.

Is it fair, then, on the part of the journals to which I allude, to associate the doctrine of "Apostolical Succession" with what they call the *peculiar tenets* and "heresies" of the Oxford school of divines? Is it fair to tell the world, as is now commonly done, that these Oxford gentlemen are making a prodigious stir in the Church of England, by advocating prayers for the dead, lights on the altar, baptismal justification, &c., AND *the Apostolical Succession?* Is it fair, or honest, I ask, to put in the same category things on which there *may* be some diversity of opinion, and, (in the same breath,) a doctrine which all sound Churchmen believe to rest on divine authority, constituting, for anything I can see to the contrary, THE foundation on which every Bishop, Priest, and Deacon *must* rest his orders? Why, Sir, instead of this being a "novelty" just broached by the Oxford men, or even an old-fashioned notion recently revived by them, it is a truth perfectly familiar to all well-instructed members of the Church, and has been held by them and their forefathers together, "through the ages all along," down to this very day on which I am writing. With all my heart do I thank those most learned and holy men, on the other side of the water, for their copious, upright, and able writings on this topic. But, I must take leave to say that it is no new doctrine *here;* and if they had never given us their valuable works at all, we could still have turned to our own beloved Seabury, and Hobart, Ravenscroft, and Kemp, and the Onderdonks, and our present very venerable presiding Bishop; not to mention the younger members of the House of Bishops, and Presbyters and Laymen besides, who have broken many a foeman's lance with this very weapon of Apostolical Succession. For what, indeed, but for this same "succession" did Drs. Seabury, White, and Provoost, go to Aberdeen and Lambeth? For what did Drs. Mason, Rice, and Miller, think to have "thrust sore at us" long years ago, but because our Church claimed the "succession?" Truly, I am all amazed, Mr. Editor, to find the anti-Catholic prints of the day seeking to persuade men that this doctrine, which runs through our Prayer-book, our Canons, our Tracts, and even our Sunday school books, is a daring novelty for which we are mainly indebted to the Oxford divines, and that it is a "heresy" akin to the purgatory, transubstantiation, and full length popery which *they* (the papers) allege to be taught from the same source.

Now, Sir, is there a device in this, or is there not? I will not say any thing either *pro* or *con* about the Oxford writings; but this we all know, that certain folks have been very industrious of late in attempting to convict them of popery. Though this has not been proved, yet one object *has* in part been reached, viz., the leading of many into a belief that they are full of pernicious and pestilent dogmas. And, when the inquiry is made, "*what are* these dogmas?"—you will find, forsooth, that Apostolical Succession stands in a conspicuous place in the foreground, while, in the rear, there is enough, (if we may credit our advisers,) to satisfy at least a *moderate* Romanist. All this understood, an abundance of odium follows very naturally; and I would blame no one for indulging it, *if he can prove the premises*. But, as the religious journals are to the mass of men the principal authority on points of controversy, the charge of popery is believed without further inquiry; and through the unjustifiable manœuvre of naming Apostolical Succession *along with* the alleged indications of Romanism in the Oxford writings, that doctrine is made to receive its full share of obloquy. At this juncture, then, it is suddenly found out, that those called High Churchmen hold this self-same doctrine of "succession;" many believe that it has been imbibed from the writings referred to; others can hardly fail to know better; but, at any rate, all the odium annexed to "Puseyism" is thus made to fall on the devoted heads of the Churchmen in question; and whether they will or will not, public opinion links them to the Oxford school, accusing them of popish tendencies, though they believe and teach "none other things" than the Reformed Catholic Church has believed and taught, on this very soil, ever since men bearing the Apostolical Succession first stood in her pulpits. Now, Mr. Editor, if this be done *knowingly*, it is an offence against candor and courtesy,—I will not say any thing worse. All is *not* fair in *religious* war. And if it be done *ignorantly*, how can it be justified till there is *decisive proof* that the Church which has furnished the dissenter with his stoutest weapons against Romanism, is herself actually leaving her standards, and fleeing to the enemy? Why is it that, in spite of Bowden, Cook, and a host of other writers, long before the public, men are to be taught that Apostolical Succession is a novelty just imported from Oxford,—pregnant with Romanism,—worthy of all derision,—and therefore, a brand marking every High Churchman with suspicion?

ÆQUITAS.

For the Churchman.

"SALT, SPITTLE, INSUFFLATIONS, &C."

Mr. Editor,—I felt much indebted to you for the judicious remarks, in your last, suggested by the Rev. Mr. Boardman's lecture. The strange compound of truth and manifold error, known as Protestantism, has now, for three hundred years, been trying what, in the midst of its internal discrepancies and dissentions, the repulsive influence of its essential differences, and the hostility *on principle* of many of its views against others, can be done to check, and root out, the grievous corruptions of Christianity interwoven with the papal system, and therein strengthened by iron-bound union. And how have Protestants tried this? Most excellent and conscientious men among them, honestly and sincerely grieving at the state of things, have indulged in holy imaginings of an union which they too might have. The Socinian Protestant has asked, the Universalist Protestant has asked, the Quaker Protestant has asked, Let us forget our differences, and unite, as Protestants, against the common enemy. But Protestants as conscientious and sincere have said, No: we cannot surrender the divinity of CHRIST, the scriptural views of GOD's righteous government and discipline, the sacraments which CHRIST has appointed in His Church.—The Pelagian Protestant has said, Let us, with every facility of new measures, carry the glorious work of revival throughout Christendom, and then we will not care to what sect we belong, we will be all the Lord's, and meet, with firm and united phalanx, our common anti-Christian enemy. I need not tell you, Mr. Editor, how many conscientiously cherished principles of doctrine and order are arrayed against this.—Some worthy theologues, bringing great excellence of heart into union with too much theory and metaphysics of head, have imagined that we might be one in certain views of justification by faith to which others honestly think there lies the objection, that the sacred text is rather to be followed than Calvin's gloss.—The transcendental Protestant thinks our only safety from popish tyranny and error is to be found in his refined philosophy of the Gospel.—The Anabaptist Protestant can listen to no terms of union which will not forbid little children to be brought to CHRIST, and take away the liberty which CHRIST has left to His Church touching the mode of baptism.—You and I, Mr. Editor, yes, and I verily believe no small number of the best Protestants and Christians, cannot conscientiously receive any principle of union of Christians as a body, or any view of the divinely appointed mode of men's spiritual union with their GOD and Saviour, and personal interest in the blessings of the Gospel, which excludes the ministry which CHRIST appointed *as* He appointed it to be enjoyed and perpetuated. Maugre these difficulties, good men have sought for anti-papal strength in enormous unions for distributing the Bible and religious tracts, for Sunday school instruction, and other holy purposes. Others have imagined that similar unions for various departments of moral and sound reform, education, &c., were gradually to undermine Papal and all Protestant distinctions, and bring Christians into one body.

But what, Mr. Editor, has been the result of all this? Is popery a whit more feeble, or less prevalent? Does it not occur to every sensible and serious mind, that there is a radical error somewhere? I think you point out, Sir, where it is. Christians are too self-willed. They are too fond of favorite theories and systems. They have not enough of simple, child-like dependence on CHRIST. Let them pray for grace that they may have this spirit; and in its exercise, ask of Holy Scripture and ancient authors, what was the secret of Christian unity in the first and purest days of the Church; whether there was any popery then; and whether there was anything bearing the most remote resemblance to that heterogeneous body now known as the body of Protestants. Sir: I fear that Christians are spell-bound, in this matter, by prejudices most hostile to the proper influence of the truth as it is in JESUS. The great Head of the Church has suffered the spirit of sect and of schism to test its power for good, and it has shown how little it can do of good, and how mournfully much of evil. The spirit of primitive Catholic unity must be substituted, or the cause of CHRIST will continue to suffer embarrassment, loss, and reproach, and the cause of Anti-christ to boast, and stretch itself, and lord it over men, as heretofore it has. The enemy knows this, and is trying to bring into disrepute the very words primitive and catholic, as if their genuine holy import were not identical with the blessed Gospel of CHRIST. But a spirit, thank GOD, is rising in the Church, prepared to face the enemy. Inquiry is abroad, which every one who loves the LORD JESUS CHRIST should encourage to the utmost. Let Christians, as one man, unite in that inquiry, and pray that their eyes may be opened to see wherein lies the fallacy which has so long rent asunder those who should present unbroken ranks to the monstrous consolidated power of popish schism, heresy, and idolatry. They who would check that inquiry, must bear the tremendous responsibility of strengthening and increasing that power. Holy men in our mother Church, the calumniated Oxford Divines, and others of justly celebrated note, who sympathise with them, are leading to the just appreciation of the course and issue which the word of GOD would give to such inquiry.—Our American press, I am happy to say, is beginning to put within the conscious Christian's reach much that is valuable for his spiritual guidance. The proposed series of publications by the Messrs. Wood, promise to be eminently of this character. Nor let me forget the similar claims of your own good paper, and those of the excellent periodicals of our Church which are united with yours in principle, and devotion to the genuine cause of CHRIST.

But what, I fear the reader asks, has all this to do with the strange heading of my article? Truly, I have been carried much beyond my design when I took my pen. The said heading is extracted from your last leading article. It brought that article to mind, with all the immense importance of its subject-matter; and an humble desire to throw in a mite of contribution towards your holy purpose of giving right direction to the important question how popery is to be met, kept at bay, and vanquished, has borne me into a train of remark not originally intended.

Well, then, what of this "salt, spittle, insufflations, &c."? Why, to tell you the honest truth, I, for a time, hardly knew what to make of it. At length there was aroused within me a dormant recollection of some of the silliest of the popish rites. To these I presume you referred, as among the arts to hold the vulgar together by beguiling them into an impression of something like conjuring power in the priesthood. From the connection, too, in which this matter was introduced, I presumed you meant to intimate—but if you did not, I do—that these observances are about of as good a character, certainly in a moral point of view quite as good, as many of the arts used for beguiling unstable souls in new measure Protestant excitements.

If you will bear with my lengthiness, I will trouble you to present your readers with the following account of the salt, spittle, and insufflation ceremony. It is taken from Meek's "Church of England a Faithful Witness against the Errors and Corruptions of the Church of Rome;" where it is extracted from "Hurd's Rites and Ceremonies." Reference is had to the administration of Baptism. "The priest breathes three times upon the child's face, saying, 'Come out of this child, thou evil spirit, and make room for the Holy Ghost.' * * * * "He then blesses the salt, if it was not blessed before; which being done, he takes a little of it, and puts into the child's mouth, saying, 'Receive the salt of wisdom.' After this he puts his thumb in his mouth, and dipping it in spittle, rubs it over the mouth of the child." Other ceremonies are detailed, but I have not time to recount them. The above is sufficient to illustrate your "salt, spittle, insufflations, &c."

T.

For the Churchman.

GAMBIER OBSERVER AND TRINITY CHURCH.

Mr. Editor,—The far-famed suit against Trinity Church in this city, has, it is well known, excited a great deal of public attention, and the papers have teemed with articles respecting it. The chance was too good a one to be overlooked, for infidels, heretics, schismatics, radicals, and levellers of all sorts, to indulge in statements, complaints, insinuations, &c., &c., which might tend to raise prejudice and suspicion in the public mind against that corporation. Of course that body has felt too strong in conscious integrity and uprightness to take the least notice of such unworthy treatment. I, Mr. Editor, am not a member either of that corporation, or of its parish. As a friend, however, of religion and the Church, and with a confidence inspired by the fact that that body has ever been formed from among the best citizens, the most intelligent and upright men, the truest Christians, and the soundest Churchmen among us, my sympathies have always been with them, and I have never doubted that their property was justly held, faithfully managed, and rightly expended. The miserable efforts I have seen to excite odium against them on each of these points, I have regarded as of little importance to them, but mournful evidences of the low state among us of moral principle and feeling. They were generally, however, in quarters which did not allow of much surprise in meeting with them. But what shall we say of the "WESTERN EPISCOPAL OBSERVER," published at Cincinnati and Louisville, under the editorial responsibility of "Rev. Chauncey Colton—William Jackson—John T. Brooke—Henry V. D. Johns?" This paper republishes, from one of its "leading Eastern exchanges," a statement relative to the property of Trinity Church, replete with falsehood, and which its Reverend Editors might easily have known to be so.

But more than this, those gentlemen have reconciled it with their sense of courtesy, of religion, and of Churchmanship, to intimate very clearly that the vestry of that Church fall far short of fidelity to their trust as holders of religious funds; to summon to their bar, for an account of their stewardship, the vestry of a parish, and situated in a diocese, to which none of them belong; and to dictate to them how their property should be used. This self-constituted and interfering censorship, will, of course, have its proper value put upon it by that corporation, and its friends, and the many friends of religion and the Church, who are rejoicing, with gratitude to GOD, in the great good to the cause of the Gospel, which that venerable body is, and long has been, doing.

But I take not my pen to vindicate that corporation. I trust that neither it nor its friends will ever stoop to reply to such attacks. But I think I will be excused for expressing the mortification of a Christian's and a Churchman's heart, that there could be found among us four clergymen, who might easily have satisfied themselves of the truth in the case, willing to attach their paper to such a company as has seen fit to endeavor to swell the hue-and-cry against brethren of their own household of faith.

CHRISTIAN COURTESY.

Holywell, Flintshire.—David Pennant, Esq., has contributed the liberal sum of one thousand pounds for the completion of Bagillt Chapel, (towards the erection of which the Downing family had already subscribed six hundred pounds,) and for the purpose of forming a permanent addition to the inadequate income of the vicars of Holywell. He has given an acre of valuable land for the site of the chapel.

British Magazine.

THE CHURCHMAN.

SATURDAY, MARCH 13, 1841.

RELIGIOUS JOURNALISM.—Under this head will be found on our last page an article from Blackwood, which we have copied from the Church, (a paper which often lays under similar obligations,) and which contains suggestions that have long seemed to us worthy of consideration. It is easy for monks and ascetics to find reasons, and for querulous objectors to multiply complaints without reason, against the use of journals and periodicals as vehicles of religious intelligence and discussion. The question, however, ought not to be considered abstractly, but in relation to the actual temper, customs and idiosyncracy of the age. It may be true that in past ages and in the absence of many now prevalent means of popular religious excitement, men were more given than at present, to meditation, prayer, obedience and the substantial duties of the Christian life. But this, if true, is foreign to the purpose; for we are not called upon, as practical men, to discuss the relative merits of different ages, but to say whether we shall or shall not adopt and make available to the Church a species of instrumentality which belongs to the age in which we live. Beads and crosses were very little things, and the Reformers were very great men; and as theirs was not the age in which the lion and the lamb could consort together, it was to be expected that forms and ceremonies instead of being enlivened and spiritualized, should be run down and discarded. But no men in some ages, and few men in any age, are worthy to become reformers: the majority of us must take the age as it is, and use the machinery already furnished to our hands.

Modern sermonizing has been a growth, and, in its redundancy, an excrescence of the Reformation. "I well remember," says good old Jackson, (speaking of "those times and those dioceses wherein there were then scarce ten able preachers besides the prebendaries of the Cathedral Church, under whose tuition in a manner the rest of the clergy were,") "and I cannot but remember it with joy of heart, that the synods of that diocese wherein I was bred, did constantly examine the licensed readers how they had profited in learning, by their exercises, which they did as duly exhibit unto the Chancellor, Archdeacon, &c., as they did their orders or their fees. Such as had profited well, *were licensed to preach once a month, or once a quarter, having certain books appointed from whose doctrine they should not swerve*, but for the most part translate." "But," he presently adds, "since the liberty of prophesying was taken up, * * * things have gone so cross and backward in our Church, that I cannot call the historie for these fortie years or more to mind, or express my observations upon it, but with a *bleeding heart*." What then would Jackson, or the English Reformers, of whose views on the subject he is in the above passage a witness, have said to every deacon in the Church, preaching two or three times a week! But whatever they might, or we may think, of modern sermonizing, no judicious man would advocate a return to postils, and reading sermons and homilies. The age demands preaching, and will demand it, until the victory gained by the apostles and primitive Christians, is again achieved; and men are once more reclaimed to the Church from which Papal superstition and intolerance have driven them. Other means may help to secure the victory after it is achieved; but preaching, varied and multiplied, aggressive as well as conservative, converting the world as well as edifying the Church, is an indispensable means to achieve it.

Now religious journalism we hold to be in some respects similar to modern sermonizing. It is a growth of the age, demanded by it, and a needful implement for all those who would work upon its character. It is an agency, *sui generis;* having its own peculiar laws and character; its own ends and its own way of attaining those ends; and to wish to explode it or to quarrel with it because it is not something else than it is, would argue as morbid, captious, and impracticable a temper, as the wish to abolish preaching because we have sometimes the infliction of a frothy sermon; or to explode learned commentaries and systematic treatises, in divinity, because they are not manuals of devotion.

Religious journalism, as it seems to us, (and we wish our remarks on the subject to assume more of the suggestive than the didactic form,) has its own peculiar ends. Besides matters of intelligence, there are many topics of daily occurrence which are not of sufficient seriousness for the pulpit, nor of sufficient magnitude for books which may be properly (and nowhere else so properly and effectively) introduced into the columns of a religious journal. These are matters on which Churchmen, without any detriment to the unity of the faith, may have different opinions which they wish to interchange; they concern points on which the Church is open to misrepresentation and assault, and needs to be instantly and briefly vindicated to the world; they relate to the minutiæ of worship, to ecclesiastical arrangements, to the externals of the Church, to her minor morals and politics; they are notices of books and new publications, or fragments of history or biography, or fugitive essays in prose or poetry; or they may be even matters of faith and fundamental principles of Church polity, developed in their relations to the passing fashions of the age, and with a view to that instant, fresh and distinctive impression which journalism is so well fitted to produce. The rapid treatment and discussion of such topics in the columns of a religious journal, tend to bring the principles and features of the Church into contact with the minds of many who might otherwise never give them a thought; to cherish and increase in many others an interest which without such excitement might flag and become torpid; and to absorb and make subservient to the digestion of sounder aliment an amount of excitability which would otherwise be wasted on the world, or made to nourish tastes, predilections and interests that have no sort of affinity with the Church.

But religious journalism has not only its own ends, but its own way of attaining those ends. It has its own individuality, as much so as preaching or conversation; and its characteristic traits are the freedom, off-handedness, piquancy and raciness which belong to popular periodical literature. To write reviews of books, or notices of the passing events of the religious world, its fantastic fashions of sentiment or odd vagaries of error, in the style of Wilson's Sacra Privata, or Sutton's Disce Mori, would be as *outrè* as to discuss politics on the model of Sternhold and Hopkins, and in the twang of Puritan psalmody. Sermons are good in the pulpit, learned treatises in the study, devotional books in the closet, and colloquial gifts in society; but not any of these nor all of them together constitute religious journalism. Journalism itself, as it now exists, is an entity by itself; a new feature of society; a new phase or fashion of mind; a new medium of intercourse, having its appropriate laws, style and complexion, and occupying an intermediate position between grave books and sprightly conversation. Whether it becomes the Church to adopt it, and if so, under what regulations, are questions which we stop not to discuss, and which perhaps it is too late to discuss; we suppose it to be adopted, and are only saying that if it is to be of any avail, to be any thing more than a drug or an anodyne, it must still be journalism. It must be treated as a separate language, and be made the vehicle of instruction for those who understand and enjoy it. It must bring out the treasures of history, biography, theology, and liturgical lore, in its own peculiar way, and allure the minds of men to sound principles, by a style adapted, as far as it justly and innocently may be, to the taste and temper of the age. Otherwise, the

end which it proposes will never be gained; it may have the name and form of journalism, and multiply itself in folio or quarto sheets, monthly or tri-monthly pamphlets, but its life will be gone; it will bring upon us the evil which the French wit was willing to bear without the compensation for it which he so eagerly coveted, or in other words, it will cause us to be abused by every body and read by nobody; instead of helping us to seize on the activities of the age, and shape them towards sound principles, it will doom us to perpetual leeway; instead of being a new and independent wheel in the machinery of the Church, it will be no better than a clog on her operations, and a dead weight to impede her movements.

We are far from saying or thinking that there should be any descent to frivolity, ill-natured sarcasm, or to any unworthy artifice to catch popular attention. Such things are not necessary, nor indeed, actual features of journalism, in any of its more reputable specimens. The clergyman does not lose his dignity because he mingles with his parishioners and indulges in the freedom of social intercourse without the formality of a text and a gown. In like manner the Church, we think, may adopt the journalism of the age, with its pungency and vivacity, its playful satire and severe irony, and communicate her influence by means of it, to the sympathies and intellects of thousands who will feel its vibrations, without derogating from her dignity, and in strict fidelity to her character as the guardian and witness of the heavenly deposit.

There is, indeed, a class of persons—sincere and zealous men in their way—to whom these suggestions will be the proofs of "an evident carnal temper;" such men, to use the words of a favorite author already quoted, "as from a passionate, humorous, *cynical* spurning at monkish practices and popish customs, have thrown themselves off the shore into the whirlpool, which finally sucks them in the very dregs of that error, wherein the others were drowned. The very self same superstition or magical conceit, the one hath of his beads and crosses, the other feeds by precise hearing sermons and loathsome abuse of the Word of life, upon every trivial occasion." These are men who preach in a journal, exhort in a parlor, and cant everywhere; and who seem to live mainly for two objects, to abuse the papists, and to puff themselves. Journals, books, conversation, and all else that can feed their vitality, must first be dragged down to their deadly damps of subterranean dulness; nor can they themselves ever be fairly exhumed, and grow up to humanity on the food of men and in the light of heaven, until they have taken the advice of South, and applied for the cure of their noxious humors to Luke the physician, instead of Luke the Evangelist.

Others, however, there are, of no vulgar taste, but of a really elevated piety, of deep and fervent spirituality of mind, who shrink from every agency not sanctioned by Catholic prescription, as a development of Antichrist. To such persons, we would say, that we are aware of the delicate ground on which we have been treading; and that we have offered our suggestions with no other wish than to widen the sphere and to strengthen the outworks of interior spirituality, without sullying the purity or diminishing the intensity of the flame. We would not deprive the flame of its aliment, but we doubt whether journalism should be relied on to much extent as its feeder. We would have the pages of a religious journal offer, both to writers and readers, a relaxation from the severer efforts of devotion and a barricade of its foundation and outposts, rather than a direct and formal means of sustaining it. We would advocate journalism in its living individuality, and would have writers write and readers relish its style with the same easy versatility that they throw their minds into the colloquial style in conversation, the epistolary in letters, or that of sustained seriousness from the pulpits. Why not? Shall we die of dignity because we are Churchmen? or cease to breathe and move and dress like men because we are Christians? Surely this is not the way to influence the world. We must have means of fellowship with the workers of darkness, if we would wean them from its works; we must learn the language, and bend to the bustle, and watch the ways, and study the sympathies and touch the tastes of the world, in order to leaven it with the principles and influences of the Church. The authors of the "Tracts for the Times," whatever may be thought of their doctrines, are allowed to be eminent for a severe and deep-principled piety; and yet where is to be found a more genuine specimen of journalism than the late article in the British Critic (edited by the Rev. J. H. Newman) on the writings of Dr. Channing? In this instance we had the journalism of the world made subservient to the deep and broad principles of the Church; and we beheld a priest of the Church, (we speak figuratively, for the writer, perchance, was a layman,) discoursing to the world "in a language understanded of by the people." Before we repudiate such writing, and denounce it as inconsistent with the vitality of the Christian faith, it may be well to reflect whether, if it were more favorably regarded in the Church, much loose and floating energy might not be diverted into a safe and valuable channel, which is now (at least remotely) tributary to the current of infidelity and voluptuousness; whether much of the feeling and talent of the country might not by this means assume a religious form and manifestation, which, for want of such an outlet as is offered by a well defined religious journalism, controlling and directing the energies which it enlists, is left to evaporate in the mere sentimentalism of literature, or entwine itself around the ministry of vice.

A new country like ours, which calls her children to the active duties of life too soon and too entirely to allow them to become deep and profoundly learned scholars, affords at the same time a rich variety of talent for the species of literature we have advocated. For this reason also, it behooves, we think, serious and thoughtful men to be less desirous than some are, to treat the alliance as unholy, and to seek its separation from the Church. Two things already implied we would more distinctly add, though rather abruptly, as we must hasten to a conclusion. One is, that articles of faith, considered as distinct from religious opinions, should never be discussed in religious journals, and certainly never in the style of journalism; and the other is, that the journal, however free and versatile in its tone, should always seem to candid men to tend to support the faith and being of the Church, and to secure for them, intellectually and practically, an ascendency over the world.

EPISCOPAL RECOMMENDATION.—The Bishop of this diocese has been pleased on several occasions to commend our paper in strong terms as one that possesses his confidence, and is worthy of patronage. There are those, we observe, who seek occasion from this fact to devolve on the bishop a responsibility for all the errors, indiscretions and offences—neither few nor small—which they impute to the editor. This is straining the point beyond all reason. The bishop of a diocese has matters of too high concernment to acquaint himself with the particular opinions, expressions and modes of expression, that occur in the multifarious topics of a weekly journal. His recommendation cannot be supposed to include any thing beyond the general course of the journal to which it is given, and the principles on which it is conducted. Indeed, it would be totally impracticable for any man whose head was not made of wax, to edit a paper under episcopal sanction with any other understanding of its import. Are the rt. rev. bishops in Ohio and Michigan, who recommend the Gambier Observer, to be held responsible for the late unbecoming and obtrusive intermeddling of that paper with the vestry of Trinity Parish in this city? The thing is preposterous. An editor may be a low mark for the shafts of obloquy, but he is the highest that can be reached.

Mr. Perceval's interesting and admirable letter on our first page needs no comment of ours to gain for it the attention of our readers. Its FACTS are exceedingly valuable; not only serving to quiet all apprehensions in respect to the alleged "Popery" of the Oxford movement, but to show that the movement itself originated in the purest and highest springs of Christian conduct. To impute Papistical designs to these writers now would be sheer malice.

Mr. Sewell's Letter in our next.

The article on the "Church Record," on our last page, is inserted at the request of a correspondent.

WILSON'S SACRA PRIVATA.—The Messrs. APPLETON have brought out, in elegant style, Wilson's Sacra Privata ENTIRE. The reprint is an honor to the American press. The work itself is, perhaps, on the whole, the best devotional treatise in the language, and it now appears in a dress worthy of its character. It has never before in this country been printed entire. We shall say more another time, but for the present will only urge upon every reader, from motives of duty and interest, for private benefit and public good, to go to Appleton's and *buy the book*. Buy good books, shun the doubtful, and burn the bad.

REV. ISAIAH DE GRASSE.—We have been grieved to hear of the death of this promising young clergyman, who has fallen a victim to the yellow fever in the West Indies. Some interesting particulars relating to the deceased, which have been kindly furnished us, shall appear in our next.

The consecration of the Rev. Stephen Elliott, D. D., to the Episcopate of the Diocese of Georgia, took place in Christ Church, Savannah, on the first Sunday in Lent, February 28th, ult. Morning Prayer was read by the Rev. Paul Trapier, rector of St. Michael's Church, Charleston, assisted by the Rev. Wm. H. Barnwell, rector of St. Peter's Church, Charleston, who read the Lessons.

The Ante-Communion Service was conducted by the Rt. Rev. Wm. Meade, D. D., assistant Bishop of the Diocese of Virginia. The Epistle was read by the Rt. Rev. L. S. Ives, D. D., Bishop of the Diocese of North Carolina, and the Gospel by the Rt Rev. C. E. Gadsden, D. D., Bishop of the Diocese of South Carolina. The Sermon was preached by Bishop Meade, from 1 Tim. 3: 14-15. The elected Bishop was presented by Bishops Ives and Gadsden. The testimonials were read by the Rev. Edward Neufville, rector of Christ Church, Savannah, who, with the Rev. T. B. Bartow, rector of Christ Church, St. Simon's, also assisted Dr. Elliot in putting on the Episcopal robe.

The Litany and Communion Services were read by Bishop Ives, and the Post Communion by Bishop Gadsden. The concluding Prayer in the Consecration Office, and the Blessing, were pronounced by Bishop Meade, whose indisposition prevented him from performing the whole duty assigned to the Presiding Bishop.

There were present of the clergy, besides those already named, the Rev. Joseph R. Walker, rector of St. Helena's Church, Beaufort, S. C.; the Rev. C. C. Pinckney, Jr., rector of Christ Church, Greenville, S. C.; the Rev. George White, rector of St. Michael's Church, Springfield, Ga., and the Rev. M. L. Forbes, late rector of St. Paul's Church, Columbus, Miss.

The clergy from the interior parishes of the Diocese of Georgia, and several others from South Carolina, had assembled in the week preceding the 17th January, (the day first appointed for the consecration,) and returned to their respective parishes after its unavoidable postponement: so that their absence is not to be considered as evincing any want of zeal or interest in the matter, but rather as the result of circumstances over which they had no control.

TRINITY CHURCH, APALACHICOLA, FLORIDA.

Thirteen years ago, there was one resident within the precincts of the present city. The Chatahoochee sweeps along its eastern limits into Apalachee Bay, which washes its southern side, and flowing through a pass, debouches into the Gulf of Mexico. Its soil is white sand. Magnolias, cypresses and oaks skirt the confines of a promenade adjacent to the harbor, and in the suburbs and interior grow everywhere the pine and palmetto, yaupon and ti-ti, laurel and bay, rosemary and fragrant jessamine. A ridge of hill was razed to fill a marsh; which at once levelled the inequalities and improved the health of the city. After the decision between the claimants of title (the U. S. and Spanish purchasers) in favor of the latter, the site was bought by a company, and within four years, its principal dwelling-houses, and continuous rows of brick and granite stores on Water-street, were built. And now, many steamboats and craft of burthen lie at the wharves, or anchored in the bay, and at the Pass.

Its society is distinguished by intelligence, increases annually, and almost vies in numbers with that of the territorial capital. Through the pious suggestions of one, and the exertions of others, a church has been erected, and other societies are already emulous of the example. Until this winter, the diocese being without a bishop, and Apalachicola destitute of a clergyman, it remained unconsecrated. It is now "separated from all unhallowed, worldly and common uses," and its tolling bell and organ-choir make blessed music for the citizens. We are indebted for the consecration to the goodness of the Right Rev. James Hervey Otey, D. D., Bishop of Tennessee. Few know the rough perils encountered by our bishops, in their travelling visitations—their wants, their jeopardy, their fidelity. The unaffected simplicity and genuine excellence of this prelate won the kind feelings of the people, and friendly offices attested their esteem for his "labors of love."

Trinity Church was consecrated on the morning of Sexagesima Sunday. Upon the succeeding day the rite of confirmation was performed; and both of these ceremonies engaged the attention of the people, and excited new interest in behalf of the Church. The Bishop favored us with another day of his presence, and then was compelled to urge his way to the fulfilment of farther engagements in other parts of Florida.

MANAHATA.

Extract of a letter dated Galveston, Texas, 8th February, 1841.

In my last I mentioned that the Rev. Mr. Eaton had made his debut here. He has preached twice in the week, and twice on Sunday; and notwithstanding the weather was decidedly inclement, and on Sunday two other congregations were assembled in town, a congregation very respectable in numbers, and Episcopal in feeling, were drawn together to listen to the service of our Church. It was gratifying to hear the responses, so regularly, so orderly, and so fully made; and this, with the numerous attendance in such weather, inspired me with hope and confidence, that by the assistance of Episcopalians in the United States, (for as yet we have not the ability to help ourselves,) a broad and strong foundation may be laid in this country, upon which may be erected a flourishing Church establishment.

The Roman Catholics, in particular, are making a vigorous effort, with the assistance of funds furnished from Europe, to make their religion the predominant one of the country.

I have not seen in the United States a people more marked for intelligence and a keen regard for their interests, and the interests of their country, than is exhibited by the people of Texas; and their intelligence and this regard for the prosperity of their country induces them (even where there is no religious motive) to wish for the erection of churches and the establishment of ministers of religion among them.

B.

Bishop Onderdonk requests that those Deacons of this Diocese who expect to apply for Priests' Orders during the ensuing season, will give him immediate notice thereof.

He also requests that he may be informed what consecrations of churches will be expected, and of the times, severally, at which it is supposed they will be ready.

SUNDAY SCHOOL ANNIVERSARY.

We are requested to state, that the 17th Hymn is appointed to be sung at the Sunday school Anniversary, on Thursday in Easter week.—Tune, *Arlington.*

The Rev. Alexander Henry Cull, having removed from Malone to Westport, Essex county, New York, requests that all letters, papers, &c., for him may be directed to that place.

Bishop Onderdonk's Lecture to Candidates for Orders, and Young Men expecting to become Candidates, which was to have been delivered on Sunday evening last, was postponed on account of the inclemency of the weather. He now proposes to deliver it on the evening of to-morrow week, 21st inst.

DOMESTIC MISSIONS.—The Domestic Committee of the Board of Missions, with the view of obtaining contributions from parishes which do not now contribute to Domestic funds, or have not recently done so, have adopted, as a temporary measure, a plan by which the subject will, it is hoped, be brought specially to the notice of such parishes; and their freewill offerings be solicited.

J. D. C.

Education and Missionary Society of the Diocese of New York.

At a meeting of the Missionary Board, March 10th, the Rev. Wm. H. Bissell, was appointed Missionary at West Troy, Albany co., from the commencement of his services there. Clermont, Columbia co., was appointed a missionary station from the 1st of April ensuing, and the Rev. Ravaud Kearney appointed to fill the station.

THOMAS C. BUTLER, Sec'y.

CITY MISSION SOCIETY.

Proposed removal of the Mission of the Holy Evangelists to an upper section of the city, and consequent sale of the Church Building in Vandewater-street.

Extract from the Minutes of a Meeting of the Board of Managers, February 24, 1841.

Resolved, That it is expedient, so soon as it can be done without sacrifice, to dispose of the Church Building in Vandewater-street, and that a committee of five be appointed, with power, to take the necessary steps to negotiate the same.

Committee appointed, to either of whom reference may be made.

Rev. J. M'Vickar, No. 8 College Green.
William Bard, Esq., Trust Co., Wall-street.
A. K. Norrie, Esq., 119 Greenwich-street.
Lewis Philips, Esq., Howard Ins. Co., 54 Wall.
John H. Hurtin, Esq., 84 Wall.
March 13, 1841.

NEW AGENT FOR THE CHURCHMAN.

H. J. Terry, Esq, Newcastle, Del.

TO CORRESPONDENTS.

We are sorry to deprive our readers, even for a week, of another beautiful "babble about books," but must plead necessity.

The account of Bishop Elliott's consecration given in another column, was in hand before that of another correspondent was received. The latter in our next.

A Layman is received.

M. N. M. and δ in our next.

The communication of the Rev. Robert Davis is declined.

☞ Several sermons and pamphlets which have been lately received, will be noticed in our next.

INTELLIGENCE.

DIOCESE OF PENNSYLVANIA.

Confirmations.—The Rt. Rev. Bishop Onderdonk, on Sunday morning last, administered confirmation to nineteen persons in the Church of the Ascension; and in the evening, in the Church of the Evangelists, forty-four persons were confirmed by the same Right Reverend Bishop.

Ordination.—On Thursday, 25th February, an ordination was held by Bishop Griswold, in St. Anne's Church, Lowell, when Mr. Moses Parsons Stickney was admitted to the holy order of deacon. Morning prayer was read by the Rev. John Woart, rector of Christ Church. The candidate was presented by the Rev. Mr. McCoy, of Lowell, and the holy communion was administered by the bishop. In the afternoon, the service was performed by the Rev. Mr. Stickney, and a very impressive discourse on the difficulties of the Christian life was given by the Rev. Mr. Clark. Ten persons were then presented for confirmation, who, after receiving the solemn rite, were addressed by the Rev. Mr. Woart.—*Christian Witness.*

St. Matthew's Church, South Boston.—On Sunday last, Bishop Griswold visited this parish, preached twice, and confirmed five persons. We are glad to learn that this parish is in a flourishing condition.—*Ib.*

Ordination.—In St. Andrew's Church, Meriden, Con, on Friday, Feb. 26th, the Rev. S. Stebbins Stocking was admitted to the holy order of priests by Bishop Brownell. Morning prayers were read by the Rev. Robert M. Chapman, the lessons by the Rev. Samuel M. Emery, and the sermon was preached by the bishop. The candidate was presented by the Rev. Joseph H. Nichols, and the Rev. Messrs. Chapman, Emery and Nichols united in the imposition of hands.—*Chronicle of the Church.*

Salisbury Diocesan Board of Education.—The annual meeting of the subscribers was recently holden at the palace. In consequence of the very bad state of the roads it was but thinly attended. There were, however, present the Lord Bishop of Salisbury, the Dean, the Hon. and Rev. Canon Bouverie, Archdeacons Macdonald and Lear, Rev. Canon Clark, &c. The Secretary read a report of the proceedings of the board for the last year, from which it appeared that fifty additional schools had come into union; the whole number at present being 220.

The most interesting part of the report is that which relates to the establishment of the training school for mistresses, which after much delay and many difficulties, has been opened in Salisbury, with every prospect of being eminently useful in the work of education. The late inspection of the schools in union with the board, by the Rev. E. Field, formed, of course, an important point in the proceedings of the past year. Mr. Field examined 143 schools, and made a particular report of each; and at the conclusion, made a general report to the Bishop on the state of education in the diocese, (from this valuable document we shall perhaps make some extracts on a future occasion.) It appeared that grants in aid of building school-rooms had been made to the amount of £345, and that two loans of 30 and £15, had been advanced to assist in the first establishment of commercial schools. The donations, to the present time, amount to £3,024, and the annual subscriptions to £351. This latter sum is quite inadequate to carry out, with any degree of spirit, the manifold objects of the board. They look, therefore, with confidence for increased support, and they doubt not they shall receive it from every friend to the apostolical Church of CHRIST established in this kingdom.—*British Magazine.*

Ireland.—The Archbishop of Dublin has presented £100 to the funds of the school at Lucan, for the education of the sons of the clergy. The Earl of Roden and Bishop of Elphin are donors of £30 respectively.—*British Magazine.*

DIED,

In this city, on the 10th inst., Mrs. Juliana Reeder, aged 76.

In this city, on the 28th of February, Alexander Frazer, infant son of John and Lydia Southerland.

In St. Croix, 5th ult., Mrs. Julia B. wife of the Rev. M. A. D'Wolf Howe, rector of St. James' Church, Roxbury, and daughter of the late Thomas Armory, Esq.

CALENDAR.

MARCH.

14. Third Sunday in Lent.
21. Fourth Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
28. Fifth Sunday in Lent.

APRIL.

4. Sunday next before Easter.
5. Monday before Easter.
6. Tuesday before Easter.
7. Wednesday before Easter.
8. Thursday before Easter.
9. GOOD FRIDAY.
10. Easter-Even.
11. EASTER-DAY.
12. Monday in Easter Week.
13. Tuesday in Easter Week.
18. First Sunday after Easter.
25. Second Sunday after Easter, and St. Mark the Evangelist.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW YORK AND BROOKLYN.

Third Sunday in Lent, March 14, St. John's Chapel.

Fifth Sunday in Lent, March 28, St. Bartholomew's Church.

Sunday next before Easter, April 4, St. Mark's Church.

Second Sunday after Easter, and Festival of St. Mark the Evangelist, April 25, St. Ann's Church, *Brooklyn.*

NOTICES.

EDUCATION AND MISSIONARY SOCIETY.

The Board of Managers of the Education and Missionary Society of the Protestant Episcopal Church in the State of New-York, will meet at St. John's School Room, on Wednesday Evening next, at half past seven o'clock.

G. G. VAN WAGENEN, Secretary.

March 13, 1841.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

A sermon will be preached before this Society, on Sunday evening next, by the Rev. Dr. Anthon, in St. John's Chapel; and a collection made in aid of the funds of the Society. Services to commence at half past seven o'clock.

March 13th, 1841.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

A stated meeting of the Board of Managers will be held in the Sunday School Room of St. John's Chapel, on Monday evening the 15th inst., at a quarter past 7 o'clock.

WM. A. DUNCAN, *Recording Secretary.*

March 13, 1841.

ACKNOWLEDGMENTS.

MISSIONARY AT LARGE.

The subscriber gratefully acknowledges the receipt of the following donation for the poor:

From Mrs Taylor, Secretary of the "Ladie's Gleaning Association," $12.

Further donations will be thankfully received, if left at the Tract Depository, 28 Ann street; Mr Sparks, office of the Churchman, 111 Nassau street, up stairs; Swords, Stanford & Co, 152 Broadway; or at the residence of the subscriber.

B EVANS,
Missionary at Large, No 7 Third Avenue.

March 10, 1841.

MISSION CH. OF THE HOLY EVANGELISTS.

The subscriber acknowledges the receipt of the following donation for the Poor—

From Mr and Mrs W, for the poor, $5.

☞ TO THE BENEVOLENT.—The Missionary of this Church begs to present an appeal on behalf of a large number of worthy poor persons and families, whose pressing necessities compel them to seek from him that assistance, he has it not in his power to render. He takes occasion to say, that for nine years past, the poor in the middle and lower wards of the city have been aided from the station, of which he has charge; that since his incumbency, the applicants have never been of so worthy and respectable a class; that their necessity now arises from sickness and want of employment; and that the suffering endured by them from these causes, is at present very severe.—He begs further to state, that the amount received by him during the past winter has been unusually small, the above being the only acknowledgment he has had to make in three weeks; that to meet cases of peculiar distress, he has employed to a considerable amount his own means and credit; and he now earnestly and respectfully appeals to benevolent Churchmen to aid him in mitigating the misery which sickness adds to poverty; assuring them that all proper precaution shall be used in the distribution of their bounty. Further donations will be thankfully received, if left with Swords, Stanford & Co, 152 Broadway; at the Depository, 28 Ann street; or at the residence of the Missionary.

JESSE POUND,
26 Vandam street.

March 10, 1841.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 4th inst., has received the following contributions, viz.

By the hands of the Rev W H Lewis, rector of Calvary Church, Brooklyn, collection at monthly Missionary meeting, one half, $3 50. From St Matthew's Church, Wheeling, Va, $12 50. By the hands of Miss Boardman from the Missionary Bee Hive Society of St John's Church, New Milford, Con, $15. By the hands of the Rev D V M Johnson, rector, offerings of Trinity Church, Michigan City, Indiana, $20. Collection in St Paul's Chapel, New York, March 7th, $161 33. Collection in St John's Chapel, New York, March 7th, $180 78. By the hands of A P Merrill, Esq, collection in Trinity Church, Natchez, Mississippi, $50. From Richard Relf, Esq, New Orleans, La, $12. A mite for Domestic Missions, $5. From one who went unprovided, St John's Chapel on Sunday, March 7th, $10. From the Young Men's Missionary Society of St Luke's Church, New York, $210; of which $25 is specially appropriated for the erection of Grace Church, Jefferson City, Mo, in answer to an application from the rector thereof, $210 11. Total, $680 11.

P. S. The Domestic Committee have received from the Female Prayer Book Society of Philadelphia, six quarto, and three hundred 12mo, Prayer Books, for distribution at the Missionary stations.

JAMES SWORDS, Treasurer.

New York, 10th March, 1841.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums since last report:

From St John's ch, Providence, R I, per Rev Dr Crocker, for African Missions, $42. From St Peter's ch, Baltimore, per Rev Dr Henshaw, through James Howard, agent—"From Minor Association of St Peter's, for education of two African boys, 40; Orson Kellogg, foreign missions, $50; Miss Priscilla Hall, foreign missions, 2; M Wethered, do, 2; Dr Wright, do, 1; a friend, do, 5—100. By Thomas Robbins, Esq, Phil—from Female Society, St Andrew's Church, per Rev J A Clark, for Greek mission, $100. Mrs Reed, Putnam, Ohio, $15. Juvenile Missionary Society male Sunday school, Trinity church, Southwark, Phil, $17 54. Missionary Society St James' Church, Leesburg, Va, per Wm H Gray, $21 40. Wm Griffith, Harrisburg, Pa, per W H Peacock, Esq, $4. St John's ch, Northern Liberties, Phil, per O Reed, Esq, $50. St Matthew's ch, Wheeling, Va, per Rev W Armstrong, one half, $12 50. St George's ch, Penn's Neck, N J, per Rev T Tanser, for African Mission, $3 75. Male Sunday school, St Andrew's ch, Phil, per G A Coffin, for Africa, $31. Collection St Stephen's ch, Wilkesbarre, Pa, per Rev R B Claxton, rector, $14 25. Monthly Missionary meeting, Calvary ch, Brooklyn, L I, per Rev W H Lewis, $3 50. Rev R P Williams, St Louis, Mo, for China mission, $3. Rev Wm A Hallock, New York, foreign missions, $10. Young Men's Missionary Society of St Luke's ch, for Africa, $36; for Texas, 5; for Constantinople, 5; general purposes, 144—Total 200. (Also $10 in redemption of pledge at collection in St Thomas' ch, already acknowledged.) From James Lopez, Esq, Charleston, S C, from a friend to foreign missions, in St Matthew's parish, through Henry Trescott, $60. Rev Mr Gallagher, for Prince Frederick chapel, Pee Dee $20. Total, $707 94.

J SMYTH ROGERS, Treasurer.

☞ In last week's acknowledgment the total amount of $114 36, received from Wm Hubbard, Esq, agent, Richmond, was credited to the *Foreign* department, whereas *one half* that sum ($57 18) was designed for the *Domestic* Committee, and consequently paid over to their Treasurer.

UNION DEPOSITORY,
28 ANN-STREET.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the week ending March 11, from the following individuals, viz.

F W Southack, St Louis, Mo; Belknap & Hamersley, Hartford, Con, with remit; R S H George, Phil; Rev N E Cornwall, Southport, Con; E Mulligan, St Louis, Mo, with remit; Bell & Entwisle, Alexandria, D C, with remit; W A Seaver, Batavia.

Packages have been forwarded from the Depository during the week ending March 11, as follows:

To Bell & Entwisle, Alexandria, D C, per sch J L Sturges; do, do, per same vessel; D Brunner, Baltimore, per sch President; Belknap & Hamersley, Hartford, Con, per steamer New York; L H Young, New Haven, per do; R S H George, Phil, per Union Line; Charles Stimpson, Boston, per Harnden's Express.

ORGAN MANUFACTORY.—Anthony st. N. Y. I respectfully call the attention of, and invite, clergymen and gentlemen to examine a beautiful Organ I have just completed for a Church in Guatemala, Central America. It is of the Barrel and Finger kind, and constructed so as to play the entire Musical Service of the R. C. Church, and the beauty of it is, that a child, or any person ignorant of the art of playing on an Organ, can by means of this instrument, perform all the duty of an experienced Organist. It possesses also, the usual appearance and advantages of the regular Finger keyed Organ.

For country Churches where Organists cannot be procured, these instruments are invaluable.

It will remain on exhibition a week, and I shall feel most happy to receive my Friends and the Public.

GEO. JARDINE, Organ builder.
No. 85 Anthony st.
between Broadway and Christ Church.

March 13—1t

A LADY, an Episcopalian, wishes to obtain a situation either now, or about the first of May, as a Teacher of an Infant School, under the care of an Episcopal Church in this city, or in some similar occupation. She is fully competent to perform the duties, and can give satisfactory references. A note addressed to R H., box 315, upper post office, will meet with attention.

March 13—3t$

TO TEACHERS.—*To Let.*—A large Dwelling House, north of the Pavilion, Saratoga Springs, known as the Covent Garden House; 64 feet front on Broadway—3 stories in height, with the two towers—45 feet in depth; 26 rooms, 3 of which are 25 by 45 feet. An excellent cellar under, divided into necessary rooms for servants and culinary purposes. A most beautiful garden is attached, with Boat-Swing, Flying Horses, Groves, &c. The building is furnished throughout with nearly every thing requisite. To a suitable person of undoubted character and talents it would be a desirable object.

From 30 to 40 females could be relied on to commence with the facilities afforded.

For further particulars, apply to Alexander L. McDonald, Esq., No. 83 Liberty street; Rev. Mr. Quackinbush, 112th st., East River, Harlem; or of D. M'Laurens, at Saratoga Springs.

March 13—3t$

CHURCH AND PARLOR ORGANS.—GEO. JARDINE, *Organ Builder*, Anthony st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in the country churches throughout England.

March 13—ly

BISHOP BROWNELL'S PRAYER BOOK.—ALEXANDER V. BLAKE, 54 Gold st., New York, is publishing by Subscription, an edition of the above Family Prayer-book, being a Commentary on the Book of Common Prayer. It has been recommended by the Bishops and Clergy of the Church generally; and, the Subscriptions to it thus far, has been most liberal. It will be in readiness the latter part of May, or early in June. From the recommendations are the following:

From Rt. Rev. Benjamin T. Onderdonk, D. D.

I am happy to hear of the projected new edition of Bishop Brownell's Commentary on the Book of Common Prayer. Believing the work to be a highly valuable and useful one, I sincerely hope that the edition will be liberally patronised.

From Rt. Rev. Charles P. McIlvaine, D. D.

You have requested my opinion as to the publication of a stereotype edition of Bishop Brownell's Family Prayer-book. You need no opinion from me of the merits of the work itself. A new and cheap edition would certainly be very much in time at present, and if so published as to be conveniently accessible to families generally in our Dioceses, would certainly be of great service to their intelligent and affectionate union with, and participation in, the excellent fitness, as well as scriptural soundness and devotional beauty of our Liturgy.

Gambier, January, 1841.

New York, March 10th, 1841.—6m

VALUABLE ENGLISH THEOLOGICAL BOOKS,

RECENTLY imported and for sale by
D. APPLETON & CO.
Theological Booksellers and Publishers,
200 Broadway.

A New and full Method of settling the Canonical Authority of the New Testament; to which is subjoined a Vindication of the former part of St. Matthew's Gospel, from McWhitson's Charge of Dislocation of the Rev. Jeremiah Jones; 3 vols. 8vo.

Sermons on Various Subjects and Occasions; by George Stanley Faber, B. D., 2 vols. 8vo.

The Sacred Interpreter, or a Practical introduction towards a beneficial reading and a thorough understanding of the Holy Bible; by David Collyer, 1 vol. 8vo., Oxford.

Eusebii Pamphili Historiæ Ecclesiasticæ Libri Decum ad codices Manuscriptos recensuit Edvardus Burton, S. T. P.; 2 vols. 8vo.

Job and his Times, or a Picture of the Patriarchial Age, during the period between Noah and Abraham, as regards the State of Religion and Morality, Arts and Sciences, Manners and Customs, &c., and a New Version of that most ancient form, accompanied with Notes and Dissertations—by Thomas Wemyss, author of Biblical Gleanings, &c. &c.; 1 vol. 8vo.

History of the Church of Ireland, from the Reformation to the Revolution; by the Rt. Rev. Richard Mant, D. D., Lord Bishop of Down and Connor—1 vol. stout 8vo.

☞ List to be continued.

March 13.

WM. PEASE,
PROFESSOR OF THE
THEORY AND PRACTICE OF MUSIC.
Residence, No. 169 Barrow street.

REFERENCES:

Rev. James M. Matthews, D. D.
Rev. John M. Macauley,
J. D. Keese, Esq.,
James B. Wilson, Esq.,
Rev. Samuel Seabury, D.D.
Henry Hurens, Esq.,
B. A. Mumford, Esq.
H. H. Reynolds, Esq.,
Timothy Clough, Esq.

March 6—tf

WANTED,

A SITUATION as Matron, in a Boarding School, or similar institution, in the country; by a Lady who has had some experience in the management of a large family, and can furnish good reference as to character and capability.

A line addressed to "MATRON," and left at this office, will receive immediate attention.

Feb. 27, 1841—tf

"THE FAITH ONCE DELIVERED TO THE SAINTS."

BISHOP DOANE'S valuable Sermon on this subject, may be had at the Office of the Churchman, and at 28 Ann street, either by the quantity or by the single copy. To such of the Clergy as may be disposed to circulate the Sermon as a Tract, packages of fifty each will be put at a low price.

Feb. 27.

BROOKLYN COLLEGIATE INSTITUTE,
(LATE DURHAM BOARDING SCHOOL,)
JOHN YOUNG, Principal.

THIS Institution, which has been in successful operation for four years, in DURHAM, N. Y., will be removed on the 15th of April, and opened on the 3d of May next, under the charge of the same Principal and instructors on *Washington Avenue*, Brooklyn, between Myrtle Avenue and the Rail Road, nearly opposite the residence of the Rev. Richard C. Shimeall, and about two miles from either the Fulton or South Ferries, with both of which there is a regular communication by Rail Road or stage.

A more desirable location is not to be found in the vicinity of the city, possessing the advantages of pure country air, good water, delightful scenery, and extensive play grounds.

All the branches of a thorough English and Classical education, with the French language, are taught by skilful and experienced teachers.

The government is mild and parental, the pupils board in the family of the Principal, eat at the same table, and are treated in all respects, as his own children.

The manners and morals of the pupils are strictly guarded: they are not allowed to go beyond the play-grounds, unless attended by one of the teachers.

All are required to attend some place of public worship on Sundays, the selection to be made by their parents or guardians. When no instruction is given to the contrary, they attend the Episcopal Church with the Principal and his family.

TERMS FOR BOARDING AND TUITION.

For English and Commercial Studies, per ann.	$160
" Classical, French, and Mathematical,	200

No extra charges whatever.

Letters may be addressed to the Principal, at his present residence, Durham, N. Y., until 15th April; after that to the Institute, Brooklyn.

REFERENCES:

Rt. Rev. Benjamin T. Onderdonk, New York.
Hon. John Adams, Catskill,
Hon. John A. Dix, Albany.
Rev. Norman H. Adams, Unadilla.
Messrs. Charles McArthur, Hudson; Levi Thayer, Palmyra; James W. Reed, Lockport; James Baldwin, Jun., Buffalo.

Feb. 27.

A COMMUNICANT of the Episcopal Church, wishes a situation as Matron in a School, or as Superintendent of a private family, either in the city or country. The best of reference will be given. Address A. B., at the Churchman Office, 111 Nassau st.

March 6—tf

ST. MARY'S HALL,
Green Bank, Burlington, New Jersey.
THE BISHOP OF NEW JERSEY, PATRON.

THE Summer Term of this Institution will commence on the first day of May next. The charges per term of five months for boarding, lodging, fuel, bedding and towels, all English branches, Ancient Languages, and Psalmody, are $106.

Washing is charged at 50 cents per dozen. Music with use of piano, $15. French $7 50; Drawing $8, per quarter.

At the suggestion of several friends of the Institution, and in consequence of the pecuniary depression of the country, the following propositions are made.—

1. A deduction of ten per cent will be made on all bills of the second year, of fifteen on the third year; of twenty per cent on the subsequent years.

2. To those who send pupils for three or more years, leaving the time of their attendance to the several ornamental branches, to the discretion of the Principal, the whole charge for the term, including washing, (amounting as the several items do, to about $180,) will be $150.

3. When more than three daughters of one family are educated at the Hall, a deduction of twenty per cent. will be made on all their bills.

4. When more than five and less than ten pupils come from the same neighborhood, a deduction of fifteen per cent. on all charges will be made; and when the number is more than ten, a deduction of twenty per cent.

One hundred dollars must be paid at the beginning of every term; and all money for the use of the pupils must be left with the Principal. No bills to be contracted by or for the pupils. When the term bills are not paid within ten days after the close of any term, a draft will be drawn, and the expenses charged.

Address the Rev. R. J. GERMAIN, Chaplain, Principal Teacher, and Head of the family, St. Mary's Hall, Burlington, N. J.

To the Friends of Christian Education in the Church.

ST. MARY'S HALL is just completing its fourth year. The undersigned, having originated the enterprise and taken a constant share in its prosecution, has thus far borne no public testimony to the working of the plan, which, in 1837, he announced in his "Appeal to Parents, for Female Education on Christian Principles." It was then his expectation that at least four years would be required for the development of the principles of the institution, and maturing and settling its plans.—He considers that this is now fully done; and he therefore feels that it is his duty to declare, to all whom it may concern, his entire satisfaction with the principles, plan, and administration of St. Mary's Hall: and his conviction that it deserves the full confidence and the liberal patronage of the friends of Christian Education in the Church. It is to such that the appeal has always been made, and is now; St. Mary's Hall having been founded and uniformly conducted as a Church institution. No pupils indeed are rejected on account of their religious profession. All are welcome. And a large number of its inmates have always been of such as did not profess and call themselves Churchmen. But its training and its tendencies have always been and will always be in accordance with the doctrine, discipline, and worship of the Protestant Episcopal Church: and it is matter of devout thankfulness to Almighty God, that from within its walls many have gone out, to carry with them the principles which were here imbibed or confirmed; and, "adorning in all things the doctrines of God our Saviour," to promote, we trust, in the stations in which Providence shall place them, the same sacred influences in others.

In conclusion, the undersigned, with the very best possible opportunities of knowledge, earnestly, and without any qualification, recommends St. Mary's Hall to all who desire a place for the education of their daughters;

i. As a healthy and delightful residence, and a safe asylum;

ii. As a domestic institution, another home, in which pupils and teachers live together as one family;

iii. As a Seminary of sound and thorough instruction in all the usual branches of useful and elegant learning;

iv. As a Christian institution, under pastoral and Episcopal supervision, in which there are daily worship, and instruction in sacred things; and in which the knowledge of salvation, through faith which is in Christ Jesus, is held and taught to be the most desirable knowledge; and growth in grace, through sanctification of the Spirit, the great end of human life.

G. W. DOANE,
Bishop of New Jersey.

Riverside, Feb. 27, 1841.—5teow.

THE CLAIMS OF THE HOLY WEEK.—A plain Address to Churchmen; an edition of this Tract, just published by the Protestant Episcopal Tract Society at their

March 6. DEPOSITORY, 28 Ann street.

THE FOLLOWING WORKS ARE IN THE PRESS.
D. APPLETON & CO.,
200 Broadway, have in the course of publication,

A TREATISE on the Church of Christ; by the Rev. Wm. Palmer, A. M., of Worcester College, Oxford, with a Preface and Notes, by the Rt. Rev. Bishop Whittingham, in 2 vols. 8vo.

Disce Vivere, Learn to Live; Christopher Sutton, D. D., 1 vol. 16mo. beautiful edition.

Disce Mori, Learn to Die; by the same author, uniform in style.

Lyra Apostolici—from the fourth Oxford edition.

The Parable of the Pilgrims; by Symon Patrick, D.D., late Lord Bishop of Ely—uniform with The Heart's Ease, Treatise on Prayer, &c.

The Early English Church; by the Rev. E. Churton, M. A.

The Natural History of Society in the Barbarous and Civilized State, an Essay towards discovering the Origin and Course of Human Improvement; by W. Cooke Taylor, LL.D., Trinity College, Dublin, 2 vols. 12mo.

The Philosophy of History, in a course of Lectures; by F. Von Schlezel, with a Memoir of his Life—by I. B. Robertson, Esq., 2 vols. 12mo.

NEARLY READY:

Meditations on the Most Holy Sacrament of the Lord's Supper; by Christopher Sutton, D. D., late Prebend of Westminster, elegantly printed, 1 vol. 16mo.

Sacra Privata; the Private Meditation, Devotions and Prayers of the Right Rev. Bishop Wilson, elegantly printed, 1 vol. 16mo.

March 6.

POETRY.

For the Churchman.

Let Caligula profess himself an Atheist, and with that profession hide his head or run under his bed, when the thunder strikes his ears, and the lightning flashes in his eyes.

Pearson on the Creed, Art. 1.

A Deity will either be granted or extorted.

Ibid.

When calm and tranquil is the sky,
When all things peaceful seem
Under the wide blue firmament,
'Tis easy to blaspheme.

But when within the tempest-cloud
God kindleth up his fire,
And from its blackness flasheth out
The lightnings of his ire,—

Then 'twill not do to take his name,
His holy name in vain;
His entity to question, or
His majesty profane.

Then shrinks abash'd the Atheist,
A timid, cowering slave,
Eyes wild, and darting terror forth
Who was before most brave.

The thunder rolls; he hears its voice;
He fears the vengeful rod;
Stern conscience thunders, echoing loud,
There is indeed a God.

When smoothly glides the ship along
O'er an unruffled sea,
And not the towering tempest wave
Breaks o'er it, heavily;

Then dares the Atheist to scoff,
To raise an impious hand,
Proudly defy th' Omnipotent,
And mock at his command.

But if perchance a cloud appears
And threatens in his sight,
The votary of doubt and chance
Is startled with affright.

The powerful argument of fire,
His strength cannot withstand,
Convicted is his stubborn heart,
While palsied is his hand.

While health is given, and time for man
His God to glorify,
The doctrine of a Deity
He boldly dares deny;

But when upon the bed of death
The King of terrors near,
His guilty soul is harrow'd up
With sorrow and with fear;

When bitter thoughts come o'er his soul,
Of darkness and the clod,
A certain fearful looking-for
Reminds him then of God.

O guilty one, who dar'st to doubt
The great Creator's power,
The God who rules in troubled times,
He ruleth every hour.

The God who stirreth up the waves,
He husheth them to peace;
He bids the stormy ocean roar,
Or bids its roarings cease.

If thou wouldst have his succor near
When fiery is the cloud,
Acknowledge him, when, in the calm
His gracious ear is bow'd.

If thou wouldst have his mighty arm
Protect from guilt and shame,
In every place acknowledge him,
And glorify his name.

He rules the nations in his sway,
All monarchs wait his nod;
Prepare to meet his summons then,
Prepare to meet thy God. S. H. C.

March 1, 1841.

It will be seen by a communication in another column, that the "Thoughts in Past Years," lately published by the Messrs. Appleton, has called forth the commendations of one who is herself no stranger to the muses, and who will find sympathy in her theme from many others of whom perhaps the same cannot be said. Will not the sale of the "Thoughts in Past Years" induce the same enterprizing publishers to give us an American edition of "The Cherwell Water Lily, and other poems, by the Rev. Frederick William Faber, of University College, Oxford"? Purer and more gentle poetry than is to be found in this volume, the age will scarcely yield. We give the following extracts rather as appropriate to the season, than as specimens of Mr. Faber's gifts.

ASH-WEDNESDAY.

"And beginning to sink, he cried, saying, Lord, save me." St. Matt. xiv. 30.

I.

Lord! I am thine, thy little child;
Though fiercely still within, and wild
The fires of youth do burn;
Oh be not angry if I weep,
And dread these stormy waters deep,—
Master! to Thee I turn.

II.

And, if in zeal and forward haste,
All rashly from the ship I past,
And tempted danger here,
Too great for one so weak as me,—
Yet, Lord, it was to come to Thee,
Oh let me find Thee near!

III.

Now in these days of dimness holy
And spirit-searching melancholy,
Strengthen my drooping heart:
And let me stop each wayward sense
In pure and secret abstinence,
And from the world depart.

IV.

The Church, my Mother, calls me on
To follow Jesus, all alone,
Across the desert lea;
And wrestle with the Tempter there
In vigils of incessant prayer,
And with wild beasts to be.

V.

And well I know, when weak and faint
With weary days in fasting spent,
I must lose sight of Him:
And thoughts impure and tempers ill
The ardour of my breast will chill,
And make my lamp burn dim.

VI.

Then by the hour that saw me rest
On Thine anointed Levite's breast
Within his white robe's fold,
And by the Cross that on my brow
He signed,—the seal that devils know,—
Jesus! Thy son uphold!

VII.

But I will quell my doubts and fears,
And on where holy Sinai rears
His form before my eyes,
For I can see above His head
A rim of growing glory spread,
The light of Easter skies!

LENT.

I.

Yes! I have walked the world these two months past
With quick free step, loud voice, and youth's light cheer;
And dull and weary were the shadows cast
From the dark Cross and Lent's dim portals near.

II.

Yes! I rode up with such a noisy state
And retinue of all things bright and fair,
And reached in this new pilgrim guise the gate,
As though my dreams might have free passage there.

III.

Dreams of fair travel, visionary love,
Hopes, memories, sweet songs, and sunny faces,
Cheering each other on, with me did move
Some way on Lent's keen roads and desert places.

IV.

And many a pilgrim wending o'er the plain,
With face half-veiled and tear-drops flowing fast,
Marvelled perchance at the unpriestly train,
When I and my strange servitors rode past.

V.

But every stone that lay along the way,
Wounding the feet of those who travelled by,
Each sleety shower, chill blast, and cloudy day,
Scattered my poor soft-living company.

VI.

Thus as my spirit more and more drunk in
The deep mysterious dimness of the time,
Old forms waxed pale, and lines and shapes of sin
Wore hardly off, and my baptismal prime

VII.

Grew into colour and distinctness there;—
But my blythe train and equipage were gone,
The songs and sunny smiles; my heart was bare,
With Lent all darkening round me, and alone.

VIII.

O joy of all our joy! to be bereft
Of our false powers to make the world so dear!
O joy of all our joys! to be thus left
In our wild youth, with none but Jesus near!

IX.

How sweetly then shall Lent's few Sundays shock
The sadness which itself hath now grown sweet,
Like the soft striking of an old church-clock,
Making the heart of summer midnight beat.

X.

How sweetly now shall this most holy gloom
Gather and double on my chastened heart,
Circling with dark bright folds the garden Tomb,
Where Lent and I, like Christian friends, shall part.

From Blackwood's Magazine.

RELIGIOUS JOURNALISM.

We assert, that, as in past times, subsequent to the promulgation of Christianity, political society moved on the axis of religion; that is, the religious movement gave its character to the social movement; so at present, religion in its external worldly operations moves on the axis of politics; that is, the political movement is working out, as the instrument of major force, those spiritual results which ought to be religious. In other words, to give emphasis to our assertion by repetition, religion, at former periods, being the moving power of society, all the leading changes of the world carried their religious signification manifestly with them. But now this order of things is reversed. Politics have decidedly every where the predominance over religion. By politics, consequently, we must seek to carry out the agency of revelation on human affairs, or this agency will wax, or rather wane, fainter and fainter, till paganism, under a new guise, that is, irreligion combined with a feeble, contemned superstition, again rules mankind. To uphold Christianity, therefore, we must gain for it a hold over the dominant political passions, in which even philosophy is actually merged. But to do this there is only one means, viz., frequent periodical publications, not addressed to the weaker portion of communities—to religious circles solely, but chiefly to the stronger portion, to the great active mass who care little or nothing at all about religion. The Gospel has, it is true, a "still small voice," yet its echoes have resounded through the universe; and reverberation of sound has only come from its hitting and startling the world. In Goshen, in the heart of the individual, its voice is still and small always; but in proportion as its echoes die away, even this voice itself must subside into silence. To awaken the echoes afresh, to hit the world anew, should then, if this paramount reason alone could be urged, be the object of every Christian; and this can only be accomplished by bringing Christianity into close contact and collision with the ascendant spirit of the age; for which purpose there is no instrumentality equal to that of a newspaper.

And let no one imagine that we have taken a profane view of the work which all whole-hearted believers have, especially at this critical period, when new theories on all moral and social subjects are propounded, to perform. It might be shown that the Gospel, on its first publication, far from considering the spirit of the age as out of its sphere of action, stamped its impression upon that spirit; that it did the same at the Reformation; and that it has achieved no conquests whenever it has been represented as too fine and pharisaical, too delicate and transcendental, to measure itself with society at large—to enter as a champion for God into the lists of ungodly men, and, as the chosen arena of their prowess, to put its superiority to the test. Politics, however, occupy actually the same place in the popular heart that the disputes of the Pagan schools did eighteen hundred years ago—that sacerdotal learning and the gorgeous dominions of Rome did in the sixteenth century; and as the Gospel has triumphed over the heathen philosophy and the delusions of Popery, so she may, with equal certainty, master and beat down the falsities of political speculation at the present day. But in order to do this, she must turn her face upon her enemies, as she did in past times; she must set her face fully upon them,

"For stronger truth does grow,
And falsehood feebler, gazing on her foe."

By a half-averted visage, by the Parthian arrows of flight, she can effect nothing except the victory of her antagonists, and her own downtrampling in the mire.

Now we are aware that the view we have taken of the mundane purposes of Christianity may displease a very devoted class of persons, for whom we entertain a very high respect. We will therefore explain ourselves more fully. These persons are accustomed to confine their attention to the choisest ultimate effects of religion—to its spiritual operations within the unseen man. They are apt, in consequence, to discard from their considerations, or at least greatly to undervalue, its broad external activities, and to overlook the dependence which the two sorts of results have upon each other. We would remark, then, that we may put ourselves right with this zealous body of Christians, that the experience of history has proved that the attention of our *nations* must be evoked to the doctrines of Christ, for the purpose of enlarging his Church scattered in the midst of the nations; that the world must be provoked to feel an interest in the subjects of revelation with an express view to the growth of that Church; that it is only by recommending Christian truth to mankind at large, that its power can be brought fairly into action; that the increase of true believers depends upon the increase of professing believers, and that of both on the religious agitation of the outward community. Those Churches therefore, whether national or sectarian, must, in our opinion, ever languish and fall into merited contempt and impotency; or, what is worse, into sick, fantastic, feverish dreams—into night-mare horrors and convulsions from the close pent-up atmosphere in which they breathe—till they enlarge their conceptions—till they let the air which is blowing freely over the earth, in upon them—till they measure the virtue of their principles with all the wrestling elements of society. Exerting no influence over the popular mind, proclaiming their incapacity to exert this influence, they virtually abdicate. By acknowledging the existence of a "spirit of the age," of a "march of intellect"—the new terms to express human wilfulness, with which they are unable to cope, they show that they totally misunderstand their mission, which is precisely to do that which they shrink even from attempting, as out of the legitimate field of their exertion; viz: to grapple with and subdue this spirit, whatever may be its character, into subserviency if not obedience to Christianity.

It is only by seizing on the master and mental bias of the age that the Gospel can conquer. This bias may be emphatically called, the *world*—the enemy; and as long as it is ascendant, rebuking away the Christian faith from its presence, so long will that faith be dwindling away with rapid decline into powerlessness. The task of Christianity is, we repeat, to overcome, not to shun her foes, and exactly in the same degree as she reduces them to inferiority, (history affords the most unequivocal proof of this assertion,) does her select and more precious work in the recesses of human bosoms thrive. Those, then, who would promote this work, must not neglect the other, for God has made them dependent each on each. The world and the Church are *correlatives*. There is no way of ministering to the Church without confronting the world; and whilst there is any tendency in the intellect of any nation to tower above the religion of Christ, and that religion does not out-tower this tendency, plucking away its arms and beating it with its own weapons, the Gospel must be at a dead lock, unable to advance a single step.

From the Gospel Messenger.

THE WORD "CATHOLIC."

All agree in attaching great importance to a clear understanding of the words employed in discourse and discussion.

There is not just now perhaps, any one word in frequent use, more widely different in its application than this word *Catholic*. By the Church of Rome it is applied to their own communion, and yet all Christendom is agreed she has not been, and is not now the general or universal Church; but it is still curious to see how readily many of our sectarian neighbors agree to let the Church of Rome have the exclusiveness of this characteristic at the very same time that they are lifting their voices loudly against Romanism, and endeavoring to convict the Protestant Episcopal Church of an effort to harmonize with her. We have been struck with this fact in our recent perusal of the very interesting work of Mrs. Lee, "The Life and Times of Luther," in which we believe she never uses the word *Catholic*, but as designating the Roman communion. She may have adopted the definition of Mr. Webster, but we think it will be a long time before the Christian world will adopt his declaration that this word "is now appropriated to the Romish Church, and in strictness there is no Catholic Church." How far this may suit the meridian of Boston we cannot say, but surely those denominations in whose standards and forms of worship the Apostles' Creed, with its expression of belief in The Holy Catholic Church finds a place, will not readily admit the soundness of the modern interpretation. The definition of Dr. Johnson, a no less ripe scholar, and certainly a much sounder divine than Dr. Noah Webster, says, "the Church of Christ is called Catholic, because it extends throughout the world, and is not limited by time." We cannot do better on this subject than to give the following sentences of great and good men, and which we trust will show how this long misunderstood word should be used. Bishop Pearson says:

"I look upon the Holy Catholic Church, not, like that of the Jews, as limited to one people, confined to one nation, but by the appointment and command of Christ, and by the efficacy of His assisting power, to be disseminated through all nations, to be extended to all places, to be propagated to all ages; to contain in it all truths necessary to be known; to exact absolute obedience from all men to the commands of Christ; and to furnish us with all graces necessary to make our persons acceptable, and our actions well-pleasing, in the sight of God."

This is Bishop Ken's language:

"I believe, Lord, Thy Church to be Catholic, or universal, as being made up of the collection of all particular Churches. I believe it to be Catholic, in respect of time, as comprehending all ages to the world's end, to which it is to endure; Catholic in respect of all places, out of which the Believers are to be gathered; Catholic, in respect of all saving faith, of which the apostles' creed contains the substance, and which shall in it always be taught; Catholic, in respect of all graces, which shall in it be practised; and Catholic, in respect of that war which it is to wage against all its ghostly enemies, and for which it is called militant. Oh, preserve me always a true member of Thy Catholic Church, that I may always inseparably adhere to Thee, and that I may always devoutly praise and love Thee."

Bishop Jebb has these remarks:

"For if we look to many of the Protestant communities, we shall find that they give unbounded license to the fancy, by the unrestricted exercise of private and independent interpretation. They send each individual to the Bible alone, thence to collect, as it may happen, truth or falsehood, by his own interpretation or misinterpretation; and there to measure the most weighty and mysterious truths, by the least peculiar and appropriate passages of sacred Scripture.

Church Record.—When this paper made its first appearance, its apparent devotion to historical matter, to constitutional and canonical expositions and questions which we could not profitably employ in our columns, led us to pay it less attention than otherwise we might have done.

When we first saw the prospectus of the Record, we indulged the hope that the learned editor would direct his abilities into the channel of history, and give his paper an octavo form, for the purpose of carrying out the "Ecclesiastical contributions," which a few years since he began. In this way, either as a *weekly*, or especially as a *monthly* historical record of Facts and Documents, we are persuaded that large patronage and many readers would be secured. Not a few persons who would be deterred from taking up a heavy volume, would no doubt read a monthly number of *sixteen* or *thirty-two* pages with eagerness and profit.

In addition to this, we confess we feared that the establishment of a second general paper would interfere with the present able journal known and received as the organ and record of our mother diocese. We apprehended that two such papers would not prove permanently beneficial to the peace and religious condition of that portion of the Church. While we would not for a moment question the abstract right of any clergyman or layman to establish a press and issue his honest views of Doctrine, Discipline and Worship, we must declare our conviction of the unhappy and dangerous tendency of the establishment of a religious Journal in a diocese, where one having the approbation of the ecclesiastical authority is already in existence and regular circulation, while the one proposed is without the sanction of such authority. Experience, sometimes not a little painful, shows that one or the other of these papers will in all probability become antagonist to the views and desires of the diocesan. Is there in our land a Bishop, an observing clergyman, or devout layman, who would not dread the introduction of opposing presses into his diocese? The rights and the powers of the Press will not be questioned, but the advantage and healthful influence of their employment may be.

We are aware of the remark unfavorable to our own disinterestedness which may be made upon this expression of our opinion. On this point we have no solicitude whatever; for we cannot doubt the decision of sound and consistent churchmanship. We speak as we believe, when we say that the religious periodical press had better be annihilated, than that it should be the means of introducing a belligerent spirit into the community sustaining it, and of arraying Churchmen against Churchmen, to the confusion of the laity, the distraction of the clergy, and the distress of all sound and pious minds. Without desiring, in these remarks, to go beyond our proper province, and repudiating the design of interfering in the internal affairs of another diocese, and especially with those of that one towards which we of Western New York must ever cherish the affections of a child to a parent, we still entertain, and venture to express the hope, that the Church Record may soon assume the shape here indicated, and in which we think it will command an extensive patronage and usefulness throughout the Church.—*Gospel Messenger.*

PREVENTING GRACE.

Where can a man be so safe as in the arms of sin-preventing grace? The sovereign influence of which will appear not only from those peculiar effects of it, upon the pious and the virtuous, but also from those great things done by it, even for the worst and wickedest part of mankind, and those indeed so great, (how little soever taken notice of,) that without them common society could not possibly subsist; but the moral and political frame of the world would fall back into a fouler and more deformed chaos, than that out of which this material one was first produced. For how come men generally, and that so extremely against the bent of nature, to submit to laws? laws which for the most part lay a restraint upon their strongest appetites, and which, if they would but generally agree to break, and to throw off, could signify nothing. How comes the multitude to have such an awe upon their spirits for governors and magistrates, though they know themselves so vastly superior in strength to those who govern them? And why rather is not all order and government upon these terms utterly confounded and turned topsy turvy, by thefts, rapes, incests, perjuries and murders, and irresistibly borne down by an overflowing torrent of all kinds of villany, forcing its way through the very bowels of it? Is is because there is not corruption enough in man's nature to prompt and carry him out to all these enormities? Or, because there are not sinful objects enough to inflame and draw forth this corruption? No, it is but too sadly manifest, that there is too plentiful a stock of both, to suffer the world to be quiet one moment, if they could but once, like two mighty seas, meet and join, and flow in together. But all the stop is from an infinitely wise, preventing power, which keeps all in order here below, by separating between ill objects and worse appetites, by cutting off the opportunities of sin, and so both diverting and defeating the temptation. For how many might, and without doubt would have stolen, as Achan did, had the same allurement been played before them! How many might have committed David's murder and adultery, had they been under David's circumstances! How many might have denied and forsworn Christ with St. Peter, had they been surprised with the same danger! How great a part of the innocence of the world is nothing else but want of opportunity to do the wickedness they have a mind to! And how many forbear sinning, not because God's grace has wrought upon their wills, but because a merciful Providence has kept off the occasion!—*South.*

A SCHISMATIC DEFINED.

This hath ever been reckoned a most certain ground and principle in religion, that that Church, which maintaineth, without error, the faith of Christ; which holdeth the true doctrine of the Gospel in matters necessary to salvation, and preacheth the same; which retaineth the lawful use of those sacraments only which Christ hath appointed, and which appointeth vice to be punished, and virtue to be maintained; notwithstanding, in some other respects and in some points, it have many blemishes, imperfections, nay, divers and sundry errors, is yet to be acknowledged for the mother of the faithful, the house of God, the ark of Noah, the pillar of truth, and the spouse of Christ. From which Church whosoever doth separate himself, he is to be reckoned a schismatic or an heretic.—*Archbishop Bancroft.*

LORD BROOK.

The Lord Brook was now in action. A bitter enemy he was to the Church, and her government by Bishops, [against whom he had written a book accusing them, *in respect of their parentage, to be of the dregs of the people, &c.* Fuller's Church History.] On March 2d, [1642-3,] he was going to give onset upon the close of the Cathedral at Litchfield: and, he was taking view of the place from a window in a house opposite to the close, and his beaver up, so that a musket at such a distance could have done him but little harm; yet was he shot in the left eye, and killed dead in the place without speaking one word. Whence I shall observe three things: First, that this great and known enemy to Cathedral Churches died thus fearfully in the assault of a Cathedral. A fearful manner of death in such a quarrel. Secondly, that this happened upon St. Chad's day, of which Saint the Cathedral bears the name. Thirdly, that this Lord coming from dinner about two years since, from Lord Herbert's house in Lambeth, upon some discourse of St. Paul's Church, then in their eye upon the water, said to some young lords that were with him, *that he hoped to live to see that one stone of that building should not be left upon another.* But that Church stands yet, and that eye is put out that hoped to see the ruins of it. Many heavy accidents have already fallen out in those unnatural wars; and God alone knows how many more shall, before they end. But I intend no history but of my own sad misfortune; nor would I have mentioned this, but that it relates to the Church, which, for my calling sake, I take as a part, and a near one, of myself.—*Archbishop Laud's History of His Troubles, &c.*

A YOUNG LADY, who is a member of the Episcopal Church, wishes to obtain a situation as Governess, or Assistant Teacher. She will instruct in the English branches, with the French Language, Drawing, and the rudiments of Music. For address and references, apply at this office.

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Rev. John L. Blake, of New York city.
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Rev. Henry Ware, Jun., Professor in Harvard University, Cambridge, Mass.
Rev. Chandler Robbins, Boston.
Feb. 27—3t$

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A PLAIN and Practical System of Divinity for the People, in a series of Sermons founded upon the Church Catechism; by J. P. K. Henshaw, D. D., Rector of St. Peter's Church, Baltimore.

P. S. The Banner of the Cross, Episcopal Recorder, Philadelphia; and Southern Churchman, Richmond; will please insert the above to the amount of one dollar, and charge to the publisher.
doOct. 3—tf

THOMAS D. GILLESPIE, Sexton of Christ Church, and Undertaker, furnishes every article requisite for funerals, on reasonable terms. References to almost all the Episcopal clergy of the city. No. 525 Pearl-street. Orders promptly attended to.
July 9, 1840.—y

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And Instruction given in Elocution.

DR. COMSTOCK'S Vocal Gymnasium and Lyceum for Elocution, (Philadelphia,) is open from the first of September till the last of June—July and August being vacation months. All desirous of instruction, either for the cure of Stammering, Lisping, &c., or for improvement in Elocution, may learn the conditions of ANDREW COMSTOCK, M. D,
No. 100 Mulberry (Arch) st. Philadelphia.

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Jan 9—4m$

A PEW FOR SALE IN ST. JOHN'S CHAPEL.
PEW No. 9, eligibly situated in St. John's Chapel, for sale. Inquire at this office. Jan. 23—tf.

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Jan. 9. THOS. C. BUTLER, Agent.

MRS. T. L. BOORAEM informs her friends and the public, that she will give lessons on the Piano and Guitar, and in Singing, at the residence of pupils, in schools, or at the house of her father, the Rev. Dr Lyell, 77 Anthony-street, where applications may be made for her services. Sept. 5.

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THE Rev. Robert Wm. Harris has for upwards of six years past received into his family a select number of pupils, of whose English, Classical and Religious Education, preparatory to their admission at college, he has taken the charge.

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R. S. H. GEORGE,
THEOLOGICAL and Sunday School Bookseller, No. 26 South Fifth street, *Philadelphia,*—Agent for The Churchman and Protestant Episcopal Sunday School Union.
March 28. tf

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AMASA PARKER, President.
Samuel Gordon, Sec'y. April, 1840.

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The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.
December 5—tf.

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Address all orders for Books, and all remittances, to
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New York, May 1, 1840.

THE CHURCHMAN,
EDITED BY
THE REV. SAMUEL SEABURY, D. D.,
And under the General Direction and Supervision of
The Bishop of the Diocese of New York,
of whom it is the Official Organ of Communication with his Diocese.

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It gives me much pleasure to be able to say, that I consider the Churchman as having, during the nearly ten years of its existence, very faithfully and satisfactorily answered the important objects of its establishment. It has, as it richly deserves, my full and undiminished confidence. To readers of sound and improved minds, who would enjoy intellectual gratification of no common order; to humble and honest inquirers for the purity and integrity of evangelical truth; to the practical Christian, who would have his faith, holiness, and virtue founded on scriptural principles, and governed by scriptural motives; to the Churchman who cherishes pious attachment to the true character, divinely imparted claims, and holy interests, of the Body of Christ; and to the good citizen, who desires the best welfare of the community; I recommend the columns of the Churchman. In those columns, too, will be found the fullest and most accurate Record of the events connected with the current history of this Diocese, and one, it is believed, at least as full and accurate as any, of those connected with the current history of the American Church at large.

I am happy to know that the Churchman is increasing in favor with the serious and intelligent portion of the community; and cordially recommend to my Diocese its continued and enlarged patronage. No family should be without it.

Benjamin T. Onderdonk,
Bishop of the Diocese of New York.

New York, December 18, 1840.

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